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Of Special Interest: News and Notes

Women's Work in the Church. At a meeting of the Church Assembly, at Westminster, British Information Services indicate that considerable attention was given to the question of women's work in the Church. With only one dissenting vote the following resolution moved by the Bishop of Sheffield was carried:

"That this Assembly, appreciating the value of the co-operation of men and women in every field of public life at the present time, desires increasing opportunities for such cooperation in the work of the church, concerning which the report of a committee appointed by the Archbishops has lately been published; and with this end in view, invites women entering universities and women now holding responsible positions in wartime national services to consider work under the auspices of the church as a useful and satisfying sphere for service after the war."

Religion in Liberal Education Workshop. Announcement is made by the University of Chicago of a Workshop on the curriculum of Religion in Liberal Education, to be held July 31 to August 19. The release says, "The purpose of the Workshop will be to examine the place of the study of religion in liberal education and to develop an adequate curriculum of religious inquiry and instruction. The realization of this purpose must rest upon a clear understanding of the purposes of liberal education and the relation of the study of religion to them." The general plan of organization is to bring together about 50 persons for cooperative study and discussion. The membership will be by invitation or by application. Inquiries may be addressed to Dean Bernard M. Loomer, The Divinity School, The University of Chicago, Chicago 37, Illinois.

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One Protestant Theological Faculty Remains in France. News from the United Nations Information Office, released under date of April 28, indicates that the Protestant Theological Faculty, at Montpellier University, has been closed. This means that the Protestant Theological Faculty in Paris is the only Protestant theological school remaining open in France.

The New Omnibus Bill. "To Provide Federal Government Aid for the Readjustment in Civilian Life of Returning World War 2 Veterans" covers 43 pages and includes detailed provisions for hospitalization, education, loans for purchase of homes or farms or business property, employment, readjustment allowances, and general administrative features. The section on "Education" gives the Administrator of Veterans' Affairs unusually broad and centralized powers of administration, including approval of educational institutions with little reference to existing state or local educational authorities. The National Commission on Christian Higher Education and the Association of American Colleges sent telegrams to church-related colleges, urging communications to congressmen to amend the bill so that state and local educational agencies, or agencies they create, may be utilized and every effort may be put forth to prevent the invasion of state and local rights in education by Federal agencies.

Religious Freedom Plea. Two years ago there was constituted a Joint Committee on Religious Liberty which has been approved by the executive bodies of the major Protestant denominations. This Committee prepared a statement urging the Government to use its influence to obtain legal provisions for religious freedom by all nations throughout the world. The statement was presented on April 22nd to Secretary of State Cordell Hull by three representatives of the Protestant forces of the Country, after which it was transmitted to President Roosevelt. The spokesmen were: Dr. Glenn P. Reed, Secretary of the United Presbyterian Board of Foreign Missions, who was present as Chairman of the Foreign Missions Conference; Dr. Samuel McCrea Cavert, General Secretary of the Federal Council of Churches; and Dr. O. Frederick Nolde, Professor of Christian Education in the Lu-
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theran Theological Seminary in Philadelphia and Executive Secretary of the Joint Committee. The statement follows:

WE RECOGNIZE the dignity of the human person as the image of God. We therefore urge that the civic rights which derive from that dignity be set forth in the agreements into which our country may enter looking toward the promotion of world order, and be vindicated in treaty arrangements and in the functions and responsibilities assigned to international organizations. States should assure their citizens freedom from compulsion and discrimination in matters of religion. This and the other rights which inhere in man's dignity must be adequately guarded; for when they are impaired, all liberty is jeopardized. More specifically, we urge that:

The right of individuals everywhere to religious liberty shall be recognized and, subject only to the maintenance of public order and security, shall be guaranteed against legal provisions and administrative acts which would impose political, economic, or social disabilities on grounds of religion.

Religious liberty shall be interpreted to include freedom to worship according to conscience and to bring up children in the faith of their parents; freedom for the individual to change his religion; freedom to preach, educate, publish, and carry on missionary activities; and freedom to organize with others, and to acquire and hold property, for these purposes.

To safeguard public order and to promote the well-being of the community, both the state, in providing for religious liberty, and the people, in exercising the rights thus recognized, must fulfill reciprocal obligations: The state must guard all groups, both minority and majority, against legal disabilities on account of religious belief; the people must exercise their rights with a sense of responsibility and with charitable consideration for the rights of others.

The Challenge of Student Religious Work in the Post-War Era*

BY H. D. BOLLINGER

THE consideration of any topic which may be of importance to the college students, or any other group of citizens today, must begin with the fact that the post-war period is already upon us. While it is true that hostilities have not ceased and, perhaps, the major military effort is ahead, the fact remains that people are thinking in post-war terms. As a result, every community organization in the field of government, business, education and religion has its post-war committee. One is reminded of the quip that was quoted in the *Readers Digest*, wherein a wife chided her husband when they returned from a party because he was the only person present who did not have a post-war plan.

A further fact of major importance is that it is possible that we are approaching an unparalleled educational opportunity.

With victory will come an unprecedented upsurge in the field of education on a world-wide scale. . . . We can confidently expect a new renaissance of learning that will help stabilize the peace of the world for many years to come.—Benjamin Fine, Education Editor of the *New York Times*, in an article in *Motive*, February, 1944.

It is also well to note that, whereas the educational approach to students who are now trainees is the authoritarian approach, the new educational awakening ought to restore creative educational opportunities.

THE "ATMOSPHERE" AHEAD

Planning for the post-war era is already upon us. We shall be blind to our opportunities if we do not anticipate the "atmosphere" of the era which it is expected we shall enter. One of the first characteristics of the period will be, with the return of the

* Like college faculties, campus religious leaders were compelled to severe adjustments during the war emergency. Here's a statement which indicates the challenge in religious work with students. Dr. Bollinger is Secretary, Department of Student Work, Board of Education, The Methodist Church.

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veterans both from the armed forces and from industry, the tendency to "get things done" by force and with mass effect. Men who have been building ships, winning battles, making armaments and getting group results will tend to continue to act that way in civilian experience.

A second factor in the "atmosphere" will be the tendency to be authoritarian in efforts of accomplishment. This is the opposite of creativity. This suggests that we shall see the battle of ideas renewed between authoritarianism and creativity. It will be evident in the field of government, in the practices of business ("big business" methods as against both economic democracy and individual enterprise), in the work of education (Creative education will have to renew its right to exist), and in the task of religion (It may be readily noted both in theology and in ecclesiastical organization).

A third factor will be a tension between civilian and the military ranks. If the first World War produced the American Legion, the second World War will undoubtedly produce something like it plus the tendency toward a military caste, or party. Men who have been fighting the battles of democracy will expect to continue to "fight" for the rights at home they will feel they have won abroad.

A fourth element of the "atmosphere" will be the inevitable wave of disillusionment. It is very probable that the wave of disillusionment which followed the other war will be as child's play in comparison to what may be expected following this war. It is already settling back upon our people with that dull, dreadful feeling that the sacrifices were in vain. Suffering and death can be endured when a spiritual end may be seen but once the vision of the goal is blurred, sadness turns to bitterness.

THE SOCIAL ISSUES WE IMMEDIATELY FACE

To say that a gigantic task of reconstruction is upon us is to state the case mildly. The actual physical task is colossal but to it must be added the even more difficult work of spiritual rehabilitation. That must be our major area of concern. Every conceivable resource of education and religion which can be mobilized must be brought to bear upon the problem.

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It does not take an expert to face the fact that not one but many economic collapses seem to be ahead. The debt load of the nations, the work of international cartels, the collapse of monetary values, as in China, the steady trend toward inflation in this country, and other economic signs, speeded by the war process, point in but one direction. All this will be dramatized with the victory of Russia in its relationship as a nation of communistic economic theories, with its allies, Great Britain and the United States, which are capitalistic countries.

A further problem is the relationship between capital and labor. The increased threat of strikes before the major military effort is accomplished is indicative of some of the things people feel are at stake. This paper cannot offer the solution but we herewith enter on a plea for economic democracy for the rights of unions and collective bargaining, for sensible international cooperation, economic planning, and for the stabilization of currency on a basis of international understanding and fair play.

It is becoming increasingly evident that one of the major issues of our time is the struggle developing in regard to the future of our country in relationship to other nations. There is a strong tendency toward a species of American imperialism as against international cooperation. This issue becomes important in the field of religion because of the fact that the Church, through the missionary enterprise, has always encouraged and participated in Christian internationalism.

The racial issue for our country in this war has in it three factors which intensify the question. The first is the treatment of the Jew; the second is the treatment of the Negro; and the third is the treatment of Japanese-Americans. As men willingly lay down their lives for their homeland they should not be denied some of the basic rights of democracy. Pearl Buck is right when she says, "The deep patience of the colored peoples of the world is at an end." We shall have to deal with this fact in days ahead.

The home is the basic social unit. It not only now is changing but also is on the move. In fact it has been reliably reported that 51% of the people of our country have moved in the past three years. The bad effect of separation, of parents at work, and even of child labor in the industrial speed-up, is registering in the
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delinquency of children, the rapidly increasing rate of divorce, and the disintegration of the home. Our Christian student groups can make a most constructive contribution if they will give increasingly more attention to the Christian preparation for marriage and home life.

WHAT RELIGION CAN DO

These are some of the problems facing us. We have sought to suggest some of the "atmosphere" which we believe to be ahead. Let us turn our attention to the distinctive contribution which it is possible for religion to make. It is impossible to elaborate on each of the following but we confidently believe that, if religion on the college campus will apply itself to these four areas of concern, much progress can be made in a solution of our perplexing problems:

(1) The application of intelligence to the business of living. The chief characteristic of our age is the practical application of the scientific method for purposes of production. It is called the machine age. We have now reached the period when this same intelligent procedure must be applied in a practical way to group behavior.

(2) Man must begin to take the sacramental view of life. By this we mean the view that all life is sacred. The old fatal "dichotomy of the pantheistic dilemma" must pass out. This was the division which was created between the sacred and the secular. We must now understand and live the principle that "the earth is the Lord's and the fulness thereof."

(3) There must be a larger expression of religion in the fine arts. One of the reasons why man's baser nature is now in control of his conduct is because he has not lived enough in the atmosphere of the Greek triad,—truth, beauty and goodness.

(4) Religion must be applied in social action through community agencies. The social creed of the churches appeared in 1912. The hour has come for the practical application of the *Sermon on the Mount* in social as well as individual conduct.

DISTINCTIVE EMPHASES IN STUDENT RELIGIOUS WORK

The distinctive emphases in student religious work today are not peculiar to student life. They are receiving emphasis in all Christendom.

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Man's secularistic attitude has driven him to a type of behavior that destroys community. Group has been set against group, race against race, and nation against nation. The "survival of the fittest," a rule of the jungle, has been allowed to become a social theory. On the other hand, the scientific method, operating through place and time, is forcing the issue. We shall have to live on this planet in community,—or else.

Long before this issue came to the front, for the above reasons, Christianity has been practicing community. There was the first Christian community, and there has been the Christian community across the centuries. There *is* the Christian community today. Students know that the issue of making mankind live in community in these times is a live one. Can it become the *world Christian* community? That is the challenge and with that audacity of faith which students have they rise to the issue. It is one of the problems on which they are working.

For some strange reason, we have never thought of work as an experience of reality. If it is, and God is the Supreme Reality, then work is an expression of the will of God. As the individual seeks to make those adjustments in life wherein he finds himself in right relationships with God, he has to answer the question, What and how shall I make the expenditure of self so that what I *do* expresses God's will for myself and all mankind? This involves the determination of vocation as an incident to the larger fact that life is a vocation. What the individual does is an expression of what the individual is. Students see that what they are and do must be an expression of the will of God. The grandeur of the idea is surpassed only by that noble consecration among students today who are making it a spiritual enterprise.

The religious illiteracy of students is commonplace. Perhaps its tragic result is being practiced among men today. Each generation of students accents the fact that we think without thoughts, we speak without words (of meaning) and we believe without beliefs. Over and over again, it is plain to see that we must ever be about the job of basic religious education. If Christianity is to be practical, the essentials of the Christian faith must be known. The high truths of the faith cannot be practiced out of a vacuum. Students and their adult counselors are aware

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of this and one of the strong trends of student religious work today is to read, learn, discuss and practice the essentials of the Christian faith.

The high quality of the spiritual response of youth to the problems of today was a surprise to everyone. If this same consecration can ever be harnessed to the arts of peace there will be a spiritual renaissance. The mere fact that it is a possibility creates an atmosphere of spiritual expectancy. There is a decided sense of mission among students. It was here before the war. The war revealed it. It is still here. It is potentially possible for a veritable crusade of almost unlimited proportions of Christian mission to the hungry, the underprivileged, the dispossessed, the defeated—at home and abroad.

There is a new understanding among students concerning the Church. While it is to be admitted that many are not yet sure about it, they are beginning to see it for what it really is—the body of Christ. Since it is the custodian of values across the centuries, it has value judgments to make today. Furthermore, it is a social unit in community for the purpose of interpreting and expressing Christian ideals. The weak-minded negativity of other days on the part of those whose “liberalism” caused them to depart from the Church is now replaced by intelligent Christian Churchmanship. Church student movements thrive today from their proper base, the Church, and look to a new type of ecumenical unity which will surpass previous efforts of spiritual together-ness.

The Army Chaplain on the Campus Front*

BY HAROLD A. DUNKELBERGER

EXCELLENT reports have reached us from the four corners of the world on the work of our Chaplains in action. The emphasis, as it should, has followed the chaplains in the combat areas. But there is still a great segment of our military manpower who are in days of preparation. This task of preparation has been gigantic, particularly in the Air Corps. It could not be contained simply within the bounds of military installations—it had to spread out to make use of even the civilian facilities of our land. Specifically the facilities of the college and university campuses offered themselves. First the Navy and then the Army appropriated the opportunity; and soon instead of “Joe College” “Joe Cadet” marched the streets and filled the classroom. It had been the policy of the Chaplain’s Corps to follow the soldier wherever he went, but this was different. Civilian religious and counselor programs were in operation at virtually every campus—why not appropriate these? At first this solution seemed adequate, but with the full operations of the programs, particularly in the Army Air Corps, there seemed a growing gap between civilian religious approaches and military religious needs.

To bridge this gap, the Air Corps’ remedy is the Coordinating Chaplain. The Coordinating Chaplain’s task is to visit all the colleges and universities in which Airmen have been stationed in a particular section of the country. He is the visible sign to every soldier on every campus that the Army Air Corps is vitally interested in his spiritual training as well as his physical and mental military education.

From the vantage point of one of these coordinators, the present day college scene appears like a traffic circle, in which two

* One of the finest experiences during the War has been the cooperation between chaplains of the Army Air Corps and the campus religious leaders. Here’s a first hand statement from one of those chaplains who has the rank of Captain in the Army of the United States.

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main arterial highways cross. The one highway is the normal education of civilian students pointing towards lifetime goals and purposes. The other highway is the military education of thousands upon thousands of American young men to make them more efficient members of the Army or Navy team. For a brief time the two streams of traffic move together. For a few months civilian student and military trainee mingle and pass one another on the campus. Then, the brief period of the traffic circle complete, the two highways again separate in their unique direction.

There is a challenge and an opportunity in this picture. It lies far deeper than being a policeman at the traffic center to see that the two lanes move smoothly side by side. There has been no cause for alarm in this regard. The fact that the civilian student body is largely feminine and the military largely masculine has not given rise to the horrors that some fearful parents imagined. The Chief of Police in a city where one of the largest campus detachments is located affirmed that disciplinary problems of every kind were far fewer than when an equal number of male civilian students were attending.

The challenge lies not in being a policeman but in being a guide, a thoughtful and prayerful guide to direct each lane of traffic to its ultimate golden goal. We trust that ultimately the highway of preparation for life work and the highway of preparation for war may meet again in a better day. In being such a guide, a Coordinating Chaplain is particularly interested in the military phase of campus life. He is concerned with the effect of the civilian student, the civilian instructor, and the civilian religious counselor on the aviation students. He is further concerned with the expression of religious needs and goals by these trainees. I pass along a few observations and exhortations from experience in the field of the Campus Front.

Time is a primary limitation in the life of a trainee. Compared to his civilian campus companion, he has both a shorter overall stay and a shorter amount of free time each day. The oppressiveness of "so little time to serve" confronts every religious worker. Apparent disinterestedness in the soldier-scholar to use counselling opportunities may be only the result of his

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desire to pack into the few fleeting moments of free time all that he cannot do during the long hours of regimented study and drill. The trainee will not have a chance to search for religious inspiration and religious ministrations—these must be made readily available and readily accessible to him. The pastors and student counselors who have had greatest success with these men are those who have literally gone out to meet them, who have welcomed them on the arriving train, who have spoken of the religious opportunities at the first orientation assembly, who have visited with a large number within a few days after arrival. Habit patterns in new surroundings mould rapidly; either a place for religion is moulded in at the beginning or it remains forever outside and artificial. This time limit prevents participation in many religious activities. A very conscientious Aviation Student remarked to me recently: "There's just no room in our schedule for more than Sunday morning Church, and my own evening prayers." Campus workers are often discouraged by meagre results in military attendance at clubs and associations; but why not fit the arrow to the bow? Why not fit the appeal to the point of need? Why not concentrate on a "pearl of great price" each week rather than on an assortment of pearls which bring little response?

A corollary to the time limitation is the need for immediate recognition of the religious worker or civilian chaplain. The trainee has had enough army background to recognize an Army Chaplain upon sight; he will be habituated to assuming that he can do the same for the civilian religious workers on a campus. Where every moment must count, the clerical garb has proved a good announcement that this man stands for the Spirit and the Church. A visibly worn cross has also helped.

To the commissioned officers, often small in number but vital in influence, the Chaplain, be he military or civilian, must be immediately accessible and constantly ready to serve. Many military campuses suffer from unbridged gaps here, especially where no Army or Navy Chaplains are present on a part time or full time basis. It is a sad impasse when the counselor staff sit in their chapel offices, and the military staff in their offices, and wait, and wait, "while never the twain shall meet." A little going the
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second mile here at the beginning would prevent much pacing of the floor at feeble results later. Commissioned officers may or may not be faithful in church attendance; but their favorable attitude gained through friendly contact and service cannot be overestimated in value. Where the friendly relationship is once established, civilian religious workers are oftentimes getting the chance to make a military chaplain's contribution.

What has been pointed out so far sounds superficial. There must be guiding on the deeper levels of life also. There is no satisfactory substitute for the man who walks with God, and this is just as true on the campus front as on the battle front. Here, as on the battle front, the soldier is hungering and thirsting for the Word of God, and for the chance to worship and absorb ALL POWERFUL LOVE OF GOD. He is not impressed with lectures on the social order or with political stump speeches even though they are made from a pulpit. One young and alert Air-crewman remarked on coming out of a campus chapel service recently, "I just want to take the Good Book to that preacher and show him the verse which reads, "Be still and know that I am God." Military trainees are definitely not much impressed or depressed with shifting sands of social orders; they are not as sympathetic with hearing about those shifting sands as are civilian students. With their severe time limitations, they prefer to have their religious life dwell with the sources of their faith, rather than with the implications of their faith in social action.

Finally it is the conviction of the Coordinating Chaplain, that the campus is the place where spiritual immunization should begin. Medical officers of the U. S. Army and U. S. Navy do not wait until battle conditions expose service men to typhus, or typhoid, or yellow fever to give the necessary immunizing injections. By a process of inducing a mild attack of the disease, they build in the human body the necessary resistance to the disease itself. The campus is the place where farsighted religious worker, civilian or military, may begin to immunize the faith of young manhood against the horrors and hellishness of combat. Not by glossing over, or by easy evasion, but by looking fairly through the valley of the shadow of death to the promise of a

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more abundant life—this is the real contribution to spiritual immunization. The civilian and army chaplain stand together in their desire to have the trainee see even the awful aspects of life today, but beyond these to fix in him,

“The faith that will not shrink,
Though pressed by every foe,
That will not murmur on the brink,
Of any earthly woe.”



Liberal Education and Reconstruction

BY BENJAMIN F. SCHWARTZ*

PRESIDENT Felix Morley of Haverford College defines a liberal arts college as one that stimulates healthy intellectual curiosity, generates the ability to evaluate critically the experiences of the things of life and strengthens moral character. In other words, liberal education, in war or peace, should fit the student to be an alert citizen exercising intellectual curiosity about facts past, present and future, a cultivated person with discrimination and critical insight to evaluate experiences in the light of the perspective of history, and a person with moral character rooted in religious conviction and expressing itself in a program of social service to individuals and groups without regard to race, color or other artificial distinctions, but simply on the basis of Brotherhood.

President Julius Seelye Bixler of Colby College states the same general idea in slightly different terms when he says, "The liberal arts college is an institution primarily concerned with the things of the mind, and because of this is especially adapted to the liberal point of view. This is interpreted to mean a belief in those eternal values which give the most consistent and reasonable interpretation of life. The liberal point of view in education implies a subject-centered curriculum which requires a search for absolutes, necessitating a definition of aims, not as religious, moral, or social, but as the development of intelligent religion, intelligent morality, and intelligent citizenship."

Viewed in the light of the needs of post-war reconstruction, liberal education as so defined would seem to make at least five major contributions which I shall present very briefly:

1. It is preeminently qualified to solve the basic problem of civilization, to maintain integrity and perspective in the face of the flexibility demanded by radical change.
2. According to Dr. Nicholas Murray Butler, Liberal Education can make its greatest contribution through the use of what

* Dr. Schwartz is Chancellor of Nebraska Wesleyan University, and president of the Nebraska Council of Church-Related Colleges.

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he considers its most important instrument, history. There is need, he maintains, for a more comprehensive study of this subject to give us a comprehension of the world in which we live, as well as a view of those problems which are developing to face us in the world tomorrow. He points out that the most important books written in this field of history frequently fail to attract the public attention they deserve. The thought, the institutional life and the accomplishments of the far eastern nations are for the most part a closed book to educated people in America today. Few take the trouble to read Oswald Spengler's "Decline of the West" except to condemn it, and Jawaharlal Nehru's "Glimpses of World History" which Dr. Butler considers one of the greatest history texts ever written has been read by only a very few. "The most important educational task of today," he declares, "is to teach an understanding of the present and a comprehension of the possible tomorrow by an accurate knowledge of today."

3. I am inclined to advocate a similar interest in a subject only recently advanced from the curricular kindergarten to the level of a collegiate subject. This sturdy newcomer merits attention as a vehicle of liberal education on the college level more especially since he has captured the popular imagination just now. I refer to the subject of Geography.

It is unfortunate that American education was content to limit the student's preparation for the most part to eighth grade study of flat maps until the global struggle compelled us to think in terms of international date lines, serial trade-routes, the Burma Road, the Antipodes and a thousand other mysteries which require advanced knowledge of geography to explain. But once this subject is admitted to the college it has amazing possibilities as a basis for world understanding. A course in Human Geography is giving many a bewildered freshman his first satisfying introduction to a global citizenship inevitable for him in whatever career he may choose for himself.

4. Liberal Education likewise must give a synthesis of knowledge, the thing Whitehead calls, "the organization of thought." To quote Ex-President Meikeljohn of Amherst College, "This fundamental belief of liberal education can be stated in terms of [210]

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two principles: the first is shared by both liberal and technical teaching; the second applies to liberal education alone. The principles are these: (1) that activity guided by ideas is on the whole more successful than the same activity without the control of ideas, and (2) that in the activities common to all men the guidance of ideas is quite as essential as in the case of those which different groups of men carry on in differentiation from one another. . . .

"The more the special trades and occupations are guided and directed by skill and knowledge, the more will human life succeed in doing the things it plans to do. But by the same principle we, the liberal arts colleges, pledge ourselves to the study of the universal things of human life, the things that make us men as well as ministers and tradesmen. We pledge ourselves forever to the study of human living in order that living may be better done. We have not yet forgotten that fundamentally the proper study of mankind is man."

It is encouraging to note that there is developing a new interest in philosophy. The recent announcement of the formation of a well-subsidized Commission on the Function of Philosophy in Liberal Education by the American Philosophical Association has been hailed with considerable approval, particularly by those who have been named on the commission. Evidently it means to take its assignment seriously if the announced purpose is to be carried out. The "Agenda for Philosophers" just published by the secretary, Prof. Chas. W. Handel of Yale, sets the task of finding contemporary answers to the basic questions. The purpose is, "To re-examine thoroughly the nature and function of philosophy both in higher education and in general culture; and, further, to study ways and means of reorganizing the teaching of philosophy in order to make the contribution of philosophy to the post-war world most effective." The plain, searching questions of every man about the social order are to be explored. What kind of life can we hope to have after this war and how can we overcome the antagonisms among nations and within our own nation? How does it happen that with so much scientific knowledge and material welfare we can still be discontented with ourselves? What is wrong with us? How is the world of science to be understood

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with the world of common experience, the world of imagination, art, religion? And the ultimate questions of ethics; Why is freedom good? What is the real ground for our conviction about the dignity of man? What are the foundations of the moral life today? And what is truth?

5. All of which leads up to what I believe is the greatest contribution the church-related college can make today. At the point where philosophy stops, theology must begin. Not the outmoded thought-forms of the old theology steeped in medievalism, but a new and adequate interpretation of the metaphysical realities in terms of the modern vocabulary. The instruments of modern education must be baptized into the name of the living God lest they be baptized periodically with the blood of the finest manhood of the world ruthlessly slaughtered on the field of senseless selfishness. The complicated machine of modern civilization cannot function properly unless it is controlled by a moral intelligence rooted in an unflinching trust in the purposes of a divine personality. Only the Father God can insure the stability of a family which will act as brothers. Any other talk of brotherhood is hollow mockery or empty sham.

The greatest discovery of the twentieth century, says Will Durant, is the discovery that knowledge is neutral. It is the supreme privilege of Liberal Education as the handmaid of the Church of the Living God to claim this marvellous instrument, the Machine Age, and put it under the yoke of the Carpenter of Nazareth. Otherwise, as has been tragically demonstrated before our modern eyes, it will become a Frankenstein Monster to destroy us.

But if, as Sorokin declares, our sensate civilization is in process of transition into an ideational and an ideal control there is all the more need for the church-related college to train the leadership that will be qualified to affect this transition. Not only must we be prepared to retool our industry from war-production to peace production, but we must retool our thinking from the futility of the tread-mill of materialism to the Christ-Centered Freedom of world brotherhood. This, it seems to me, is the supreme opportunity of Liberal Education in the era of Reconstruction, and it demands our attention immediately so that we may not miss the opportunity which is already upon us.

Freedom Through the Truth

By CHARLES H. WESLEY*

DEMOCRACY has many unfinished goals for it is progressive in its purpose. It has never been a finished and complete thing. Democracy has always been in process of becoming. Accordingly, there remain many unfinished tasks before it can become a practised institution, even among a people who have had its adopted theory for more than 150 years. Among these unfinished tasks is one which would enable us to seek freedom through truth. We are not free as long as our minds and our spirits are in chains to beliefs and opinions which the facts of life negate. Two quotations form the bases of our thought. The one comes from the sayings of Jesus: "Ye shall know the truth and the truth shall make you free." The second quotation is by an eighteenth century philosopher, Jean Jacques Rousseau, "Man is born free and yet is now everywhere in chains." Eighteen centuries separate these two sayings. It was possible to say the second one because the first had failed of acceptance. In other words, we have failed to know the truth and so we are not free. We are born free of physical chains but yet are in mental and spiritual ones.

THE PURPOSE OF CHRISTIAN SCHOOLS

Schools and colleges were established by the founding fathers for the purpose of freeing the minds of the people through education. In line with this philosophy, the American people have believed in education as one of the roads to freedom. Wilberforce University has been one of these agencies, which this year, 1944, celebrates one hundred years of the idea which gave rise to its long service to the state and the nation. In 1844, at Delaware, Ohio, a group of colored American citizens in the Ohio Annual Conference of the African Methodist Episcopal Church adopted a resolution to establish, in the words of the resolution, "A Semi-

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nary of Learning for the instruction of youth in the various branches of literature, science, theology and mechanical arts." It is interesting to observe that, today, every one of these branches is in operation at Wilberforce. Through all of these, we pursue freedom through the truth. And yet, in spite of formal educational opportunities in schools and colleges, many Americans need emancipation, particularly in beliefs and attitudes towards one another.

This is not true of America in its physical world, for modern civilization has made marked progress in the pursuit of freedom and in the application of mind to materials. Here, we have permitted our minds to rove and have freed ourselves from rigorous labor, physical misery and the dangers of our physical environment. Material comforts have grown partly out of the *laissez faire* doctrine which was at the basis of freedom in business and industry. One of the basic factors of democracy's development in the eighteenth and nineteenth centuries was the freedom of the individual to work and live. This idea has had a basic development from the French Revolution and the American Revolution to the most recent periods.

GROWTH OF DESPOTISM

With these developments at their height, there has begun a new system of despotism and new controls of man's mind. This was the new system of Totalitarianism which challenged democracy's assertion of the equality of individuals. It believed in middle class protection, assertive nationalism, the regimentation of business and industry, the control of religion, the worship of racialism and the suppression of organized labor. In the midst of a war, we now associate these ideas around Hitler in Germany and Mussolini in Italy, but behind these, there is a philosophy which is powerful in action, even in our country. These ideas have so developed that the truth about one another cannot be known, and we find ourselves in chains now to false opinions.

Nations have been arrayed against nations in modern wars mainly because they did not know one another. The aims and purposes of one were distorted by another. Misinterpretations were made purposely of the objectives of other countries than

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one's own, and thus the basis was laid for misunderstanding, hatred and war. If we had known the truth about these nations, then we might have been free. This fact which is a basis of misunderstanding among nations, is also a basis of misunderstandings between peoples. If we are going to be a free nation, we must seek and learn the truth about one another. If we expect to be a Christian nation, we must endeavor to pursue the truth, for it alone will make us free.

A classic example of one who emancipated himself through a conception of truth is found in the life of Peter the Apostle. He was on the housetop of Simon the Tanner, in the city of Joppa, when a vision came to him of a sheet knit at the four corners and filled with all types of beasts and fowls. He was told to arise, kill and eat in order that his hunger might be appeased. Peter replied that he had never eaten anything common or unclean. The voice replied, "What God hath cleansed, that call thou not common." Peter began to consider the meaning of this vision. The chronicler then writes, "While Peter thought on the vision, the Spirit said unto him, behold three men seek thee. Arise, therefore, and get thee down and go with them, doubting nothing, for I have sent them." These men were Gentiles, with whom the Jews had no dealings.

A fundamental truth had come to the Apostle so that he could say to these men who sought him, "Of a truth, I perceive that God is no respecter of persons. But in every nation he that feareth Him, and worketh righteousness, is accepted with Him." This view had come to him with the suddenness so characteristic of the dawning of truth as it meets falsehood. He knew that this was a false and unworthy admonition, that it was—to use his own words—"an unlawful thing for a man that is Jew to keep company or come unto one of another nation." But said he, "God hath showed me that I should not call any man common or unclean." Here a great truth came into conflict with error in human relations. Here, a theory of human relations came face to face with a divine truth and admonition. What did the Apostle do? Wrote the chronicler, "Then Peter went down to the men which were sent unto him from Cornelius."

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FALSE VIEWS

We, in this war period, find ourselves facing the Nazi and Fascist doctrine of race, the idea of superior and inferior racial groupings. We have visions in the churches, the schools and life experiences which show us that God is no respecter of persons. Even while we think on these visions, the challenge to apply them is upon us. However, there has developed a body of doctrines, assertions and beliefs which are false. According to these views, there is a separate group of races in the physical sense, and there is the possession of group traits by each race on a scale of superiority and inferiority. There is also the false belief that progress and culture are the result of the achievement of a superior national group and the assertion that no individual in the so-called inferior race group can ever expect to be the equal of the lowest member in a superior race group. These are the basic propositions of racialism against which Peter's vision fought. The truth is, that these falsehoods are not confirmed by religion or by modern science. Neither the anthropologist, nor the psychologist, nor the biologist, nor the sociologist, nor the historian can defend these views. It is being very clearly brought out in recent years, as accepted truth, that race and culture are separate social forces, for in the history of world civilization, not *all* of those who have helped to build it have been of the same race, and neither have *all* those of the same race contributed to the building of a superior culture.

However, the idea that one's own group is superior had its origin among primitive peoples. Every tribe believed that its people had the special blessings of their gods. The Greek city states were based on the idea of Greek superiority and other people were Barbarians. The Roman Empire, while embracing different groups, still believed in the superiority of Roman citizens to all others. The Christian religion, while it emphasized the brotherhood of man, and especially for those who were within the church, classed those outside of it as infidels and heretics. They were persecuted and slain, while churchmen went on with their worship and their visions on the housetops. Out of the feudal order of Europe came the rise of the nationalist spirit. From this came the doctrines of the favored nation, the superior nation, and the

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dominant people. The expansion of industrialism led to the further extension of the racial idea. Then there was the discovery of new islands and lands peopled by those who were different in color and status from the white peoples. These peoples, who were different from white peoples, had darker skins and could be enslaved as workers, it was alleged, because they were not Christians. Within a very short period, there was a revision of this conception, for the work of missionaries had made many natives into Christians and a new theory had to be developed. This was the theory of race. It, too, had its origin along with democracy in the eighteenth century. James Bryce writes of this idea, "Before the French Revolution, however men of different races may have striven with one another, it was seldom any sense of racial opposition that caused their strife. They fought for land. They plundered one another. They sought glory by conquest. In none of these cases did the thought of racial distinctions come to the front." With the rise of the slave trade, the development of imperialism, the rise of colonial markets and the control of colonial areas, race came into its own as a defense mechanism. While scientists and scholars know its fallacies, popular beliefs in it still persisted.

OPPORTUNITY TO SCHOOLS

It is high time that we in the United States both seek acquaintance with scientific truth as well as religious truth and apply these truths in our relations with men of other so-called racial groups. As we contemplate the present, it is clear that few American Christians are openly committed to the view that racialism must be replaced with the truth of complete equality for all. Moreover, there can be no doubt that there is a powerful minority in this country which is opposed to the extension of truth to human situations, and that they will take violent measures to oppose it. The Apostle faced this same group, but he permitted the vision of truth to win over untruth. Where do we take our stand in the face of the false propaganda of the spoken and written word?

Churches, schools and colleges can teach and propagate, if they will, the truth about human groups. Such visions are vouchsafed to all. The founding fathers established liberal arts colleges

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to train leaders and to inculcate Christian and democratic ideals of life. Some of these colleges have developed into universities which now emphasize specialized technical training, and have neglected the liberal arts and humanities tradition. In the midst of this new epoch in history, when we must fight for the freedoms, we cannot exaggerate the need for men and women who have knowledge of one another, as well as knowledge of subject matter; who have breadth of character, the strength of Christian ideals in order to withstand the intolerance of race. The post-war era will face most difficult questions in this respect. For this era, we must learn and know the truth about all peoples. This is the road to freedom for the various peoples who live in close proximity to one another. If they do not know the truth about one another, they are shackled and cannot be a free people.

Some institutions which have been engaged in false teachings are now revising them and dedicating themselves to truth-seeking. Our institution, Wilberforce University, celebrating its one hundred years of origin, is carrying on valiantly a program of truth which knows neither race, caste, creed nor color, but which reckons that all are one in Christ Jesus, our Lord. Though handicapped by a severe burden of debt accumulated through the years, we lift the burden, and with backs bent under the load endeavor to run the race with patience, looking unto Jesus, the Author and Finisher of the faith of us all.

Let us now free ourselves, with faith in God the Father of all and in men as our brother, even as did the Apostle. If need be, let us break the chains of false beliefs, handed down from other generations, and accept the truth, in order that we may be free. Let us free ourselves with the courage of this Man who faced his opponents without fear, and with the courage of the founders of our nation who believed that God had created all men free and endowed them with rights which could not be taken away. Let us face the falsehoods of human relations, whether with Greek or Roman, bond or free, male or female, colored folk or white, with firm belief in the truth as God gives us the wisdom to see it. Let us free ourselves with loyalty to the future of our nation and the coming of the kingdom of God on earth, for which we pray when we say, "Thy kingdom come on earth as it is in heaven."

Liberal Arts Education and the War

By JOHN N. HRITZU*

A WORLD PROBLEM

IF there ever has been a period in the history of the American nation when there was a crying need for the appearance of men of intellectual leadership, men of the calibre of a Moses who might lead us out of a world beset with chaotic confusion, that period is now. There comes to every nation sometime during her history a critical occasion when its every institution, its every tradition, its life itself, are put to a test. It cannot be unpatriotic to say that in our present crisis—and it is a crisis of the first magnitude—we are *over-emphasizing* the military preparation of our country and *under-emphasizing* the spiritual, the educational, the ideological, the cultural defense of its institutions. The successful military defense of a country does not insure *ipso facto* the institutional integrity of a country. Such victories will and do make a nation sound and safe from a military standpoint. Military soundness is essential.

But a nation that is sound only from a military point of view is like unto a man in good physical health who is suffering from a concussion of the brain. His physical fitness is more a handicap than an asset. The propensities and inclinations of the physical will lead and do lead him into errors and difficulties because they are not regulated and cannot be regulated by the sound advice of a sound head. It was centuries ago that the celebrated Roman poet sang that the ideal combination in man was a "sound mind in a sound body." One way to acquire a sound body is to develop it through physical exercise; and, likewise, to acquire a sound mind is to develop it through mental exercise. Our forefathers, all of them, were exiles not *from* religious, spiritual, intellectual, ideological education, but rather exiles *for* it. They considered such an education of so much value that they were willing to go, and they did go, to the ends of the world to get it, to foster it, to preserve it; they valued such an education so highly

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that their whole government, political, social, spiritual, intellectual, was founded on it and in it. It was that education which begot the ideal American way of living.

To all of us has been given the opportunity of attaining that ideal way of life. This present global conflict is in part the result of the neglect by some of us and of a conscious refusal by others to accept and make use of that opportunity. After the founding fathers had opened the way, after they had prepared for us the necessary means, pursuing which we might be in the proper frame of mind and spirit to accept the opportunity, an opportunity of learning, many of us, sad to relate, failed through personal refusal to take up the opportunity, one excusing himself for economic reasons, another for political reasons, a third for social reasons. Those who were less resourceful in offering excuses and less suave in their refusal, have seized the apostles of this gospel of opportunity, have tortured them, have helped them to gain the crown of martyrdom, here as well as elsewhere.

We see that the world is afire, and that it is being consumed by the burning heat of the conflagration of hatred, of prejudice, of blinded nationalism, of untempered patriotism. How, then, are we going to get under control this consuming fire before it should accomplish its irreparable damage after the present conflict has been terminated successfully from a military viewpoint? Let Saint Paul, that exalted Saint, guide us in the work of reconstruction. I quote from his letter to the Ephesians, 4.23-28: "Brethren: renew the spirit of your mind and put on the new man, who has been created *like to God in justice and in the holiness of truth.*" Thus, according to St. Paul, there are three qualities in man which must be re-cultivated, re-newed, and re-affirmed before we can expect anything like peace and good-will among and towards men. These qualities are *Godliness, justice, truth.*

If we consider and analyze the sources of aggression in this global conflict, we shall immediately recognize that the impetus, the driving force of that aggression is based upon the direct opposites of the qualities outlined by St. Paul. These are *ungodliness, injustice, untruth.* Now the pertinent question is: How can we re-cultivate, re-new, re-affirm those three necessary qualities

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ties? We must "renew the spirit of our mind," says St. Paul. The workshop of our mind is education, education in the sense understood and pursued by all of the great men of all times, regardless of race, yes, even of creed. Education is the handmaid of truth, and truth is one and the same for ever, for all men. The result of education, which aims at clear, deep, correct thinking is and must be *truth, justice, Godliness*. Cardinal Newman, the eminent thinker and author, who delineated for us the ethical lineaments of a truly educated and ethical man in his famous definition of a gentleman, remarked most accurately, in his *Idea of a University*, that reason, rightly exercised, leads to the Catholic faith, i.e., to truth.

Malcolm Macdonald, High Commissioner for the United Kingdom to Canada, in his article, *The Cause We Fight For*, which appeared in the *Association of American Colleges Bulletin*, Vol. 28, p. 6, has diagnosed carefully the causes we are fighting for and has rightly concluded that higher education is the answer to the problems, present and future, which are confronting and will confront us and our Allies. Winning this war is not an ultimate purpose; it cannot and must not be the only end in view. A victory in this war would be just so much energy and man-power spent in vain, if we cannot turn a military conquest into a *permanent* victory for man's better self in peace. "How can we make certain," asks Mr. Macdonald, "that his (man's) more generous and nobler qualities, his capacities for compassion and toleration and the creation of beauty, will hold the upper hand and become irresistible impulses carrying all mankind steadily forward into a finer, wiser, and more beautiful civilization?"

THE PLACE OF EDUCATION

The answer to his question is a liberal arts college education. The power of education is overwhelming. It is like a dynamo that creates power and energy which are to be used at the discretion of the operator. To realize the power of education, one needs but consider the transformation it has produced over the minds of the youth of Nazi Germany. The younger generation has become simply fanatical leaders in Hitler's new order. Mr. Macdonald states further: "If the power of a narrow, brutal and

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iron education to degrade human beings is so great, the power of a broad, enlightened and lofty education to exalt human beings can be equally great. . . . On . . . leaders of education, more perhaps than on anyone else, it depends whether all the suffering and sacrifice of humanity in these years shall be redeemed by a new soaring of the human mind and spirit to greater heights than they have attained before."

Education, to be truly dynamic, effective, powerful, lasting, creative must be liberal, must be cultural. Allow me to quote from an editorial that appeared in the *Youngstown Vindicator*, September 12, 1942: "The value of education is not confined to the gaining of practical skills. Surely its better part is the aim of teaching young people to think, and to think along *right lines*, on *right principles*. This is one of the things we are fighting for. A state without liberal education . . . which includes attention to *human character* and the *human spirit*, would not be worth having." (Italics are my own.) The writing of this editorial entitled, *The Schools in the War*, was occasioned by the remarks made by Paul V. McNutt of the War Manpower Commission. I must include his remarks in order to understand the meaning of the editorial. The committee said *inter alia*: "Put aside any thought of education as usual." "There is no excuse for preparing for any profession not directly useful to the war effort." "All students must be preparing themselves for active and competent participation in the war effort and supporting civilian bodies." It is indeed a sad state of affairs when we have to rob Peter to pay Paul; when the left hand must not know what the right hand is doing; when the political surgeon urges the killing of the patient while he is about to perform an important operation on the body politic.

"Education-as-usual" is the life giving principle of education; democracy was founded on the principle of "Education-as-usual." Kill the principle and you kill the institution. "Education-as-usual" must continue. Democracy, that is true democracy, cannot be and must not be content with the mere production in machine-like fashion of engineers, doctors, chemists, lawyers, dentists. It must ever strive in times of peace and more so in times of war to produce *better* engineers, *better* doctors, *better*

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chemists, *better* lawyers, *better* dentists. How else can this quality of improvement be attained but through the medium of liberal education? A liberal education, a cultural education is the only lasting preparation for active and competent participation in the war effort. It is more useful than the so-called practical studies; for it will make the doctor a better doctor, the lawyer a better lawyer, the engineer a better engineer, the soldier a better soldier.

Such an education cannot be disregarded when the President of the United States makes the urgent appeal: "We pray that our young people will learn, *in the schools* and *in the colleges*, the wisdom and forbearance and patience needed by men and women of good will to bring to this earth a *lasting peace*." (Italics my own.) Harold L. Ickes, too, recognizes the value, the need, the importance of a cultural education of a Liberal Arts College, when he passionately pleads that "so necessary is education to the maintenance of our institutions that we must not let any crisis, however great, interfere with its progress." The Governor of Kansas, the honorable Payne Ratner, in an address delivered before the Denver Convention of the NEA, clearly emphasized the meaning of education in itself and in its relation to democracy. I quote in part from that address: "In each of the principal fields of our war effort—military, industrial, agricultural, and economic—education has its vital rôle. It is the keystone of the entire structure. Without men and women taught to think, work and act intelligently, America would be powerless. It takes skilled hands to produce the weapons and supplies of war. It takes knowledge, training, and leadership among all groups. Education is fundamental. It is an Atlas carrying upon its shoulders a world desperately in need of sound guidance. It is the heartbeat of liberty in the breasts of free men who must free the world."

MORE LIBERAL EDUCATION

Liberal Arts education is the answer to our desperate search for men skilled and trained in the ways of the mind. We need thinking men now; we shall need them soon in the program of a just, equitable, intelligent reconstruction of the entire world after a military victory has been won. The present conflict probably would never have scorched the world had "education-as-usual"

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of the liberal arts college not been curtailed and relegated to the museums of the past, during the last century, especially during the last two and a half decades of that century. Yet during these periods there was that natural, but at the same time ironical, demand for the thinking men. As Dr. Stringfellow Barr, President of St. John's College, Annapolis, Md., aptly phrased it in his article, *The Education of Freedom*, "With the decline of the liberal education during the decades just passed, we have forgotten how to use freedom and the area of freedom promptly began to shrink. . . . Above all, we have produced illiterate specialists and experts, incapable of solving the unexpected problems which the 20th century seems determined to throw in their laps." Liberal education during those periods was being considered a non-essential government agency; and education is only slowly recovering from the set-back it received in 1918. We became inordinately interested in the sweet presence of tempting and alluring practicality. "We Americans," remarked Mr. Prentiss, Jr., in his article entitled, *Preserving the Roots of Liberty*, "have been so engrossed for the past one hundred years in our physical affairs that we have simply not been interested in government. Hence it is no wonder that the study of religion, political philosophy, and classical history has gone largely into the discard. With all our emphasis on materialism, education has been compelled to follow the crowd and teach concrete facts designed to help us make a living rather than emphasize the abstract principles that underlie, and, in the long run, determine the whole course of human existence." (*Association of American Colleges Bulletin*, March, 1942.)

The free institutions which we enjoy and cherish, to which Mr. Ickes referred as being dependent upon education for existence, are the products of a culture that was discovered in Greece, perpetuated in Rome, clarified by Christianity, enlarged by countless numbers of artists, writers, scientists, philosophers from the beginning of the Middle Ages up to the first third of the 19th century. That culture constitutes the sum and substance of the curriculum of the Liberal Arts College; that culture has its roots embedded in the concepts of religion and philosophy; that culture places its emphasis on understanding and on the development of

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reason and of the intellect. Consequently "education-as-usual" of the Liberal Arts College must go on as usual. Curtailment of such a program would spell disaster even in the face of the most brilliant military victory. Mr. Mackenzie, wide world news analyst, in his diagnosis of the situation that will follow upon the completion of the war, admits, though with reluctance, that the enslaved continent of Europe is rushing headlong toward a violent eruption; that many of the conquered people will rise in their hunger and misery and exact terrible vengeance on their Nazi oppressors; that the result of this upheaval will be black chaos, *unless the allies are able to keep the situation in hand*. We can avert black chaos. But how?

President Barr supplies this answer: "Let our liberal arts colleges bravely assume again the fulltime job they once tackled, teaching young men how to use their thinking powers. Education is," he continues, "the universally appropriate discipline for all men and women who propose to live wisely, courageously, temperately, and justly; for all, in short, who deserve freedom; and for all, therefore, who are ready to fight for the right to use it well."

President Roosevelt in a "Fireside Chat" made the significant remark that we must not be satisfied with merely winning this war; we must see to it that the victory stays *won*. Only the thinking man can see to it that a military victory stays won; and only the liberal arts college can see to it that men are taught to be thinking men.

St. Paul was in reality anticipating the province of the liberal arts college when he said: "Brethren, renew the spirit of your mind, and put on the new man who has been created like to God in justice and in the holiness of truth."

The Place of the Christian Church in Higher Education*

By JOHN WALTER DOBERSTEIN

IT WAS a tragic day when "education ceased to be a pastorate of the Christian Church and became an administration of the secular State," for education, even higher education, has lost its way. As long ago as 1934, Nathaniel Peffer, writing in *Harper's Magazine*, said:

"The unhappy truth is that education is at sea, and rudderless, and has lost its bearings. Its grandiloquent fantasies and wild divagations are an escape from the harshness of facing the realization that it is without direction. It accumulates mountains of fact as a substitute for thinking about ends, whereas it is not facts that are lacking but an assured philosophic grasp, a philosophy which commands authority within ourselves and which can give us criteria by which to interpret facts."¹

And more recently, President Hutchins of the University of Chicago has declared that we are "equipped with information, useful and useless, sufficient to deck out a Cartesian paradise. And yet we are bewildered."²

These are humble confessions from the lips of secular educators and they sound strange to the ears of those who received their higher education in the twenties, when the "great Baconian idols"—materialism in physical science, mechanism in biology, behaviorism in psychology, determinism in history, expedience and relativism in ethics—seemed like monstrous ogres threatening our simple faith in God, the Bible, and the Church. Now we know they are dead ducks.

* This address was delivered at the time of Dr. Doberstein's installation as chaplain of Muhlenberg College, November 7, 1943. The call stated that the duties of a chaplain include the "maintenance and direction of the religious life of Muhlenberg," as well as the formulation of a plan "whereby all phases of religious instruction can be integrated in a regular department of the College, of which the Chaplain shall be the executive officer."

¹ "Educators Groping for the Stars," *Harper's Magazine*, January, 1934, p. 237.

² Robert Hutchins, *No Friendly Voice* (Chicago, 1936), p. 24.

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Where is Harry Elmer Barnes, who said in the fatuous year of 1929 that religion in education was "nothing less than the reprehensible inculcation of superstitions which have increased human unhappiness and impeded the progress of humanity for many millenniums"?³ Indeed, there are signs on every hand that those who regard all religious beliefs as illusory and religion itself as an unfortunate historical and sociological phenomenon are no longer speaking with such arrogant voice in higher education. Would that they might all learn the words of John Donne: "All knowledge that begins not, and ends not with His glory, is but a giddy, but a vertiginous circle, but an elaborate and exquisite ignorance."⁴

But still there is bewilderment, and even the liberal arts college, which has been called "the last guardian of the common life outside the Church," if it does not soon learn exactly where it is going, may be threatened by a rising technological wave of the future and not merely temporarily embarrassed by necessary war efforts. Few would be ready to maintain that the present war curriculums satisfy either the standards of liberal education or the ideals of Christian education.

Even in the V-12 program, which has been called one of the best educational patterns offered by the government, there are only two courses within shouting distance of religion or philosophy, one on Plato and one on the materialistic philosophy of the eighteenth and nineteenth centuries. So, during the present emergency, the universities and colleges shut their eyes with a twinge of shame at what they have become, and, if they are wise, are planning for the future.

Dr. G. Herschel Coffin makes a profound observation when he remarks that "one of the most interesting sociological phenomena in connection with the emergency was the precipitancy with which the colleges throughout the country, abandoned their liberal curriculums, such as they were, and went all out into the war. A psychiatrist surely would suspect that here was a deep unconscious motivation springing from a guilty conscience and from a strong feeling of insecurity.

³ *The Twilight of Christianity* (New York, 1929), p. 88.

⁴ *Donne's Sermons*, ed. Logan Pearsoll Smith (Oxford, 1919), p. 105.

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"Numbers of colleges that could not secure military units now are closing their doors. Those that do secure such units cease to be liberal colleges. In both cases, 'liberal' education is laid upon the shelf for the duration."⁵

But long before the emergency even the church-related liberal arts colleges were also in danger of having lost their direction. Even they have often been more concerned with secular education than with their Christian function; they perhaps insensibly drifted into secularization.

If education "groping for the stars" does not find its direction then the universities and colleges should again listen with shamed face to what Tennyson wrote of Cambridge in 1830:

Therefore your Halls, your ancient Colleges,
Your portals statued with old kings and queens,
Your gardens, myriad-volumed libraries,
Wax-lighted chapels, and rich carven screens,
Your doctors and your proctors and your deans,
Shall not avail you when the Day-beam sports
New-risen o'er awaken'd Albion. No!
Nor yet your solemn organ-pipes that blow
Melodious thunders through your vacant courts
At noon and eve, because your manner sorts
Not with this age, wherefrom ye stand apart,
Because the lips of little children preach
Against you, you that do profess to teach
And teach us nothing, feeding not the heart.⁶

However, we may well believe that the emergency can prove to be a blessing, that the crisis of the colleges can become their salvation, that instead of yearning for the fleshpots of "normalcy" they will again seek out their roots, formulate their aims, and then hew to the line with all the wisdom and courage they can muster.

Even the church-related college must regain touch with its basic educational aims and the values it must serve. Let it cry with T. S. Eliot:

Where is the life we have lost in living?
Where is the wisdom we have lost in knowledge?

⁵ "Wanted—A Christian College," *Fellowship*, October, 1943, p. 172.

⁶ Quoted by T. R. Glover in *Cambridge Retrospect* (Cambridge, 1943), pp. 34 f.

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Where is the knowledge we have lost in information?
The cycles of Heaven, in twenty centuries,
Bring us farther from God, and nearer to the dust.⁷

What is it, then, that is wrong? Essentially it is the failure to develop, test, and apply a philosophy of education, a Christian philosophy of education, with which to replace the educational opportunism of the past, which at best has been a sterile thing, at worst tragic, and to replace the specialization and departmentalization which has left our knowledge fragmentary, "large chunks of data, undigested, unrelated, meaningless,"⁸ and man's inner life and his whole social order fractured and disorganized.

The tragic need is for order, coherence, synthesis, for knowledge plus control and direction. Specialization is necessary for research but integration and synthesis are the keys to wisdom.

The responsibility for the development of that needed Christian philosophy of education rests squarely upon the Church and the church colleges. And if they do not supply it, the colleges may expect to have their place in the American educational system seriously questioned, for their philosophy of education is the one distinctive contribution they are in a position to make. The church college cannot compete with wealthy institutions in the opulence of their academic offerings; but it can contribute something which even the universities might covet as a unifying force—"the Christian interpretation of the world, the Christian motivation of life, Christian fellowship and service."

Now, this crying need will not be supplied merely by the strengthening of the department of religion or the engagement of a chaplain. The department of religion cannot be only a "kind of coating to the academic cake," nor devotional exercises merely appended to the ordinary activities of the college. A Christian philosophy activating a campus will not be achieved by any one course or group of courses in Bible, religion, philosophy, or ethics. John Henry Newman expressed this long ago:

"It will not satisfy me," he said, "what has satisfied so many, to have two independent systems, intellectual and religious, going on at once side by side, by a sort of division of labor, and only

⁷ *The Rock*.

⁸ Robert Hutchins, *op. cit.*, p. 25.

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accidentally brought together. It will not satisfy me, if religion is here and science there, and young men converse with science all day, and lodge with religion in the evening. . . . I want the same roof to contain both the intellectual and moral discipline. Devotion is not a sort of finish given to the sciences; nor is science . . . an ornament and set-off to devotion."⁹

More courses in Bible, psychology of religion, philosophy of religion, or even a whole school of religious education of social work will not suffice. No, the Christianization of education cannot be relegated to one department for the reason that the task is too great for it. Religion is not a separate compartment which may be cultivated or not, at will. In the words of George Albert Coe, "Religion instead of being a department of education is an implicit motive thereof. It is the end that presides over the beginning and gives unity to all stages of the process."

Religion—let us be exact, rather theology—must inform and infuse the whole process, the whole curriculum and life of the college, providing the world-view within which all knowledge, skills, techniques, and specializations must be organized, and giving to the student the view of:

him who looks
In steadiness, who hath among least things
An under-sense of greatest; sees the parts
As parts, but with a feeling of the whole.¹⁰

All the courses of instruction, all the life of the institution must be integrated with this Christian world-view, not in a fashion that is accidental and occasional, but as a conscious objective toward which well-wrought programs are officially directed.

Essentially that educational philosophy will start from the position that all truth is one. It will draw no theoretical or practical lines between secular and religious knowledge and it will never fear the truth, but be willing always to follow the truth wherever it may lead.

For the Christian, that Truth is Christ, and in every field—science, social theory, politics, economics, history, morality—the

⁹ *Sermons on Various Occasions*, Sermon entitled "Intellect, the Instrument of Religious Training."

¹⁰ Wordsworth, *Prelude*, vii, 733-736.

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end will be to "bring every thought into captivity to the obedience of Christ."

This need not disturb any who may think it a threat to academic freedom. Academic freedom must not be academic license. With freedom goes responsibility. Academic freedom does not guarantee any teacher the right to teach what he pleases. Academic freedom is freedom to teach what is true, and there the seeker for truth need never quarrel with the Christian philosophy of education.

In the words of William Adams Brown, this philosophy will be "ready to meet all the tests that are brought to bear upon it in the name of science, both in the narrower and the broader definition of that term."¹¹ In the task of making the college dynamically Christian there need be no sectarian exclusiveness and certainly there should be no intolerance. Far from strangling freedom of thought it is the Church which is today fostering and championing freedom. I do not believe that the Lutheran Church in any of its colleges has ever tried consciously to make proselytes for Lutheranism, though we stand earnestly in the conviction of the validity of the Lutheran interpretation of Christianity.

In effect, then, this unifying, integrating Christian philosophy of education will endeavor to make the total student experience a Christian experience.

Muhlenberg College has been dedicated to such a Christian philosophy. Its charter states that it was "formed for the purpose of providing higher education in the branches of human learning in an atmosphere of Christian culture." Muhlenberg has never been nervous about its Christian character or apologetic about its connection with the Church.

Nevertheless, we must ask ourselves whether its aims have been fully implemented and integrated into the total life and program of the College.

How can we implement this philosophy of education? A man exposes himself to the gibes of humbler but skeptical men when he pretends to answer such a question authoritatively. But it must be done, and surely the wisdom of the administration, the

¹¹ *The Case for Theology in the University* (Chicago 1938), pp. 82 f.

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faculty, the board of trustees, and the Church, is sufficient to begin the task, if the sincere will and passion to accomplish it is present.

Let me conclude by mentioning certain areas in which the Christian philosophy of education must be implemented in practice.

First, the administration. The administration of the Christian College must be thoroughly convinced of its aims and philosophy and must approach every act and problem of administration in the spirit of Christ. In its business methods, its investments, its athletic policy, its scholarship awards, its publicity, it must embody the integrity of Christian ethics, for it is impossible to dissociate the spiritual tone of an institution from its administration. And in this regard, Muhlenberg has already implemented this aim, for it possesses a leader who is so concerned about it that it is he who instigated this study of the aims of the Church in the College.

Second, the faculty. The selection of a faculty is the most exacting, the most delicate, and the most sacred task of the administration of a Christian college. Every instructor must be of sound, affirmative Christian character, regardless of the subject he teaches. The faculty must be made up of men whose teaching is not a job, but a holy calling. They must not be hirelings. In Carlyle's phrase, they are "the true God-ordained Priests for teaching" in whose hands is the "fashioning of the souls of men by Knowledge." They need not quote texts, preach sermons, or drip piety in the classroom, but they must have a singleness of aim that is identical with the aim of the college.

The president of one of our Lutheran colleges has said: "There are too many members on faculties of church colleges who are devoted to everything except God and His Church, and it should be the task of faculty and administration together to tell such men that both intellectual and spiritual integrity insist that they do their teaching elsewhere than in the Christian college."¹² No unified Christian philosophy of education can be implemented by a faculty which is not convincingly Christian, regardless of their academic and scholarly abilities.

¹² Clarence C. Stoughton "The Christian College and Democracy," *The Lutheran Church Quarterly*, April, 1939, p. 138.

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Third, the curriculum. I have already indicated that there must be an organic unity between the central Christian aim of the college and every department and course in the curriculum. There is in the offing at Muhlenberg College one movement on foot which has within itself the possibility of implementing the integration of the entire curriculum, and that is a composite course, now being prepared by a post-war planning committee in cooperation with the entire faculty, covering the whole sweep of culture, the humanities, science, and social sciences, to be required of every student and extending through the first two years of college. It will constitute the core of the whole curriculum of liberal arts—a non-departmental sequence, correlating and vitalizing the work of all courses by covering the whole field of human history and human issues. As this composite course is planned and taught from the point of view of Christian philosophy it can be the greatest single academic instrument in implementing the liberal and Christian aims of Muhlenberg College.

Fourth, the chapel. May God be thanked forevermore for this chapel, which in the words of a friend of President Tyson,¹³ “dominates this hill-top campus and the whole surrounding countryside like a Burgundian cathedral, from which a twentieth-century crusade may well be setting forth.”

As I stand in this chapel and see its majesty and loveliness, lift my eyes to the soaring arch of its roof, see the firm pillars on which it stands supported, see the light that streams from its wondrous windows, the shadowy peace of its aisles, look at its Cross and Altar, symbols of sin overcome and death conquered; and as I think of its solidity and grace I cannot help being convinced that here God, through man's skill and art, has provided a sermon in stone that has taught and shall continue to teach the generations of students here the enduringness, the beauty, the ageless, undying reality of the holy Christian Church.

But even this is not enough, for, lest it become no more than a dead and hollow mausoleum, its services must never be perfunctory, listless, and indifferent. In conduct and content the chapel services must be worthy of the best Christian tradition and practice, forbidding the intrusion of every other interest.

¹³ Harvey N. Davis, Stevens Institute of Technology.

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Finally, the college must come closer to the Church and the Church must come closer to the college. The Church must exhibit a far deeper concern for its colleges than it has done, and it must demand that they become more fully and purposefully Christian. And if anyone questions the Church's right to do this, let him answer the question, "Why should any college be 'church-related,' let alone 'church-supported'?" "The liberal arts college will never receive adequate support from the Church solely on the basis of the conviction that liberal education is a good thing." If the college is not performing a distinctively Christian function the Church is simply practicing educational philanthropy which brings no returns on the investment.

On the other hand, the college, if it is performing its function, has the right to demand of the Church its encouragement, its prayers, its guidance, and its constant concern for its welfare. It has a right to demand that it shall not be required to do its work while being kept in the state of a "perpetual mendicant."

Lastly, allow me to say that I enter into the call to this pastorate and the leadership of the religious work of Muhlenberg College, mindful of Bishop Charles Gore's charge to the candidates on the eve of their ordination: "Tomorrow I shall say to you, wilt thou, wilt thou, wilt thou? But there will come a day to you when Another will say to you, hast thou, hast thou, hast thou?"¹⁴

¹⁴ G. L. Prestige, *The Life of Charles Gore*, p. 259.

Personality-Centered Education

BY DAVID WESLER SOPER*

ST. LUKE, in writing his account of Paul's life and work, described the intellectual capitol of the world, Athens, as a place of curiosity without seriousness. The people of Athens had but one interest, to hear or to tell some new thing, to listen to and to talk about any new gospel, but to obey none. Great was their anxiety to hear new voices; still greater was their basic indifference to the Voice of God. Among these lovers of novelty the greatly serious Paul could achieve nothing. He had hoped for a great triumph among the Athenian philosophers; he met there a great defeat. Yet the defeat was not his but theirs. And even among the triflers of Athens there were two converts—Dionysius and Areopagite, later Bishop of Athens, and Damaris.

SOURCE OF CONFUSION

The essential difficulty, it seems, in every so-called "enlightened" generation, particularly our own, is similar to that of the Athenians. We, too, are perhaps more anxious to hear new voices than to hear the ageless Voice of God. Each new voice, to be sure, has a message to give which is not without its value and its challenge, yet, to the truly educated man, who listens patiently to all voices, above the conflicting cries of the age is the serene Voice of the ages. Problems are found among the confused voices of men. Solutions are found by men listening to the Voice of God.

The completely educated man therefore listens to every voice, but becomes the committed disciple of but one. And he listens to the myriad cries of race and clan so that he may discover the central need. Once that basic problem is discovered and understood, to that problem he addresses an older wisdom.

"Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife
We hear Thy Voice, O Son of Man."

—Frank Mason North

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A certain immaturity among educated men occasionally creates not a march toward the will of God but a drift toward the voices of men. There always follows upon this central drift toward the wisdom of the hour a restless sampling of many momentary "fads." The maturer personalities may occasionally be deceived into ardent enthusiasm for superficial solutions, but in the main they will direct their energies to solutions not of the moment.

Perhaps now, as never before, we need to realize that there is one thing more important than re-adjusting Christ to the measure of our new voices, namely, that we re-adjust our new voices to the measure of Christ.

The conception of saving men in the mass by improving their social comforts has gained wide popularity in our time. Almost every new voice stoutly declares this naive and superficial faith originated in the last century—that the purpose of education is not the developing of a complete personality but the comfort of a body and the material improvement of the community. The educated man is no longer regarded by devotees of this philosophy as a stranger, a pilgrim, an exile upon this earth—an exile whose eyes are set upon an eternal city, whose citizenship is in Heaven. Rather, from this viewpoint, the educated man is merely a superior earth-dweller, busily pre-occupied like Martha with many lesser things than listening to the Voice of God.

But this dream of utopia upon earth, bypassing, as it does, the incomplete nature of the human personality, has centered its attention on secondary problems. The primary problem is always within, not outside, human nature. It is, after all, in the personality that the primary battles are fought. Out of the heart proceedeth the issues of life. As a man "thinketh in his heart, so is he."

The body must indeed be cared for with efficiency, lest it be an inefficient servant. All of us are deeply indebted to the great-souled folk who have been humble enough to face and conquer public sanitation problems, to campaign for and to achieve high standards of personal and social cleanliness, to apply themselves energetically to the physical safe-guarding of our children. It is not possible to offer too great praise for battlers against physical and mental diseases, for those who have suffered martyrdom

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to organize our lives around health and comfort, around social good will and inter-racial good fellowship. Material problems must be competently faced, and adequately solved. The educated man would bring the machinery of individual and social life to peak efficiency not for itself, but for the end of personality-making. "I keep my body under," said Paul.

When St. Paul set about declaring the Faith to the Roman world, he bent all his efforts to bring individuals into vital relation with Christ through the indwelling Holy Spirit. A by-product of his work was that slaves in the Corinthian bronze foundries, slaves who had never regarded themselves as human, found themselves partaking of bread and wine at the Lord's one table on terms of absolute equality with royalty. Slaves, baptized into the Name of Christ, brought into the fellowship of a Church, were slaves no longer. Freedom and equality given them in Christ worked its way out through their personalities into human relationships.

THE GLORY OF GOD

It is, after all, not a debatable point that Paul did not set as his primary goal the picketing of the bronze foundries; rather he sought to bring individuals to the Glory of God. That Glory remade them, their lives, and the world, yet never became a means to social improvement. The Glory of God was always its own end—never a means to some other end. In that Glory men found themselves, and became free personalities, set free in Christ.

The story is told by Sholem Asch in "The Apostle" of a young slave in the household of Rome's mightiest man next to Nero—the household of Tigellinus, head of the Roman Army. This young slave, Antonius, a stable-boy, became a Christian. Not long after his first Christian communion, he was commanded to "expose" an infant, son of Tigellinus by one of his many concubines. Antonius made his way quickly to obey. With the babe in his arms he went at once to the Cloaca Maxima, Rome's central sewer and the abode of criminals. Among the Christians he had heard something about the value of every person in the eyes of God. A battle went on in the young slave's heart. Slaves did not have wills of their own. Disobedience meant one of three things—either the lighter whip which broke only the

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skin, the heavier whip designed to break the bones, or the crocodile pen. Slaves were not permitted to live together in families, but were regarded merely as breeders. The great battle in Antonius' soul came to an end. With fear and trembling he took the infant to the orphanage of Priscilla the Christian. Later, returned by Paul to Tigellinus' household, Antonius, though beaten, rejoiced in his inner freedom in Christ, and day after day won converts among the other slaves. As the converts grew in number they began to assert their desire and right to live in legitimate families. The household of Nero's strong man was taken captive by Christ.

Jesus used the figure of leaven or yeast as a picture of His Kingdom in the world. Freedom in Christ bestows freedom in human personalities—and society is permeated with light. The primary matter always is the implanting and nurturing of Christ in the individual personality. From this small seed grows the mightiest restoration in the life of society.

It is perhaps true that women will play an increasingly larger role in the leadership of the post-war Church, school, and state, though it is a mistake to assume naively that they have not always played a major role. Whatever influence women shall have in the post-war world must be used to recover the sense of personality as the primary objective of education—the individual in vital relation to the Glory of God. Out from within man shall then flow rivers of living water for the thirst of the world. Personality-centered education is human education, but education emphasizing merely the body or the community regarded materially is less than human—is, in fact, barbarian. The world has already suffered much from education directed to lesser goals than personality in living relationship to God and man. Our prisons are full of educated individuals whose personality needs were ignored.

PERSONALITY AND COMMUNITY

And if personality rather than the community, properly speaking, is the end, rather than the means, of education—does not the individual child in the home and the school and the Church school recover a dignity long neglected? What work of the modern parent or teacher is half as important as the nurture

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of Christian personality? Surely the manufacture of battle-ships, important as that is, is of less permanent importance than the manufacture of personalities set free in Christ. The thoughtless or selfish mother or teacher may well consider that \$75.00 a week in a defense plant is more to be desired than the patient Christian cultivation of children, but the parent or teacher who is not herself suffering from a black-out of Christian personality cannot regard any matter whatsoever as of equal importance to a child's growing relationship to Christ. A complete personality alive in God, awake to man, is not easily achieved. Every child needs all the help he can get. In spite of the best help, there will be many stunted personalities.

Meetings can be made to serve personality ends, but meetings for any lesser purpose are surely an imposition—for if the mother in her home and the teacher in her classroom are to nurture Christian personality, they must be about their work, keeping their best strength for the main task. Not houses and streets, not factories, not things, not civic causes, not the ability to make money, but persons, the little persons in the homes, the schools, and the Churches, and the older persons set to guide them, are the central interest of God and man.

Personality is not a means to a social end. Personality is itself the object of effort. And an individual, young or old, is never inwardly free, never a person, a soul, until he is born of God, until he is brought to noble completeness in the Spirit of Truth.

Shall we not then re-assert the historic Christian purpose for all our effort, or are we already barbarian? Shall we not rather bring personalities to fulfillment in Christ, to glowing vitality in His Spirit, than to mere efficiency as factory-workers? The factory-worker also must acquire a personality made whole in Christ, if democracy is to endure.

And to restore this historic center for our effort, we will find ourselves thrust against a profound need for more than human help. We will begin at once to spend less time in secondary matters and more time alone with God—that He may pour upon us of His refreshing Spirit, that He may make us fruitful in Him—personalities who do not live in vain, personalities from whom little ones, and big ones too, may take Life.

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It was Christianity not outside but inside of persons that produced the idea of human freedom and equality. The idea of human freedom and equality will not otherwise be preserved among the nations of the earth than by a renewal of Christianity inside persons—a renewal from the Lord.

Let me give you a picture of personality-centered education :

“Almighty Lord, with one accord
We offer Thee our youth,
And pray that Thou would'st give us now
The warfare of the truth.

“Let fall on every school hall
The luster of Thy cross,
That love may dare Thy work to share
And count all else as loss.

“Our hearts be ruled, our spirits schooled
Alone Thy will to seek;
And when we find Thy blessed mind,
Instruct our lips to speak.”

—M. Woolsey Stryker

The school at its best is but an extension of the home. Shall the school be the extension of any other home than the best? For the best home, too, is that which regards personality not as a means but as The End.

“Happy the home when God is there,
And love fills every breast;
When one their wish, and one their prayer,
And one their heavenly rest.

“Happy the home where Jesus' Name
Is sweet to every ear;
Where children early lisp His fame,
And parents hold Him dear.

“Happy the home where prayer is heard,
And praise is wont to rise;
Where parents love the sacred Word
And all its wisdom prize.

“Lord, let us in our homes agree
This blessed peace to gain;
Unite our hearts in love to Thee,
And love to all will reign. Amen.”

—Henry Ware, the younger

Field Work Policy for Theological Students

FREQUENT inquiries are made concerning the policy of theological seminaries governing the field work of students. Recently there came to the office the policy of the Lutheran Theological Seminary, at Gettysburg, which may be suggestive for the policy of other theological schools. It is printed here with that hope.

I. PURPOSE

It should be clearly understood that the primary purpose of field work is to contribute to the training of the student. The Seminary does not aim either to shift a portion of its work to the shoulders of the pastors or to supply assistant pastors for the congregations. It proposes to complement its academic work with clinical experience under qualified supervision. The field work program that is carried by the student, therefore, must be such as will maintain a wise balance between the academic and the practical phases of his preparation.

II. ASSIGNMENTS

For the accomplishment of the basic purpose of the program it is important that students shall be assigned with a view to meeting their own particular needs. The assignments are to be made by the Faculty through its director of field work. Every effort will be made to secure the cooperation of pastors and students in this matter.

Normally, the members of the Junior class, after the first term, and the Middlers will participate in this work. Decision concerning the individual's need of this kind of training, or the wisdom of curtailing it in the interest of closer application to academic work shall be in the hands of the Faculty. Assignments shall be made with a view to providing varied types of training and experience in successive years.

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III. THE TYPES OF SERVICE

Students will engage in such activities as the following :

1. Musical leadership.
2. Education
 - a. Teaching Sunday Church School classes.
 - b. Teaching a catechetical class.
 - c. Teaching leadership and other special groups.
 - d. Superintending Sunday Church School.
 - e. Leading Children of the Church groups.
 - f. Conducting teachers' meetings.
 - g. Supervising young people's societies.
3. Preaching
 - a. Addresses of all kinds.
 - b. Occasional preaching (as unexpected substitutes).
 - c. Stated supply in vacancy, prolonged illness, or as regular assignment.
4. Pastoral Work
 - a. Hospital and sick visitation.
 - b. Survey work.
 - c. Prospective membership evangelism.
 - d. Home visitation.
 - e. Delinquent and indifferent visitation.
5. Worship
 - a. Liturgist at major services.
 - b. Devotional meetings of young people's societies.
 - c. Worship services in Sunday Church School.
 - d. Retreats.
6. Miscellaneous
 - a. Attending council meetings.
 - b. Attending ministerial meetings.
 - c. Attending worker's meetings.
 - d. Every member canvass.

Care will be exercised here, that the program does not consume so great a portion of the student's time and energy, both in preparation and execution, that his academic work suffers. As a policy the assignment must be limited to that for which adequate preparation can be made and which can be done effectively without in-

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FIELD WORK POLICY FOR THEOLOGICAL STUDENTS

terfering with satisfactory academic progress. The time to be spent in the work must take recognition of the fact that the Seminary's program of academic work requires a portion of the week-end.

Students assigned to any field will regard it as an obligation to be diligently discharged. Preaching assignments in the assigned field should not exceed three, and ought to be limited to two, in any term.

IV. CONFERENCES

Each student doing field work is expected to attend the weekly conference for report, guidance and the sharing of experiences.

The field work conference will have the active supervision, in addition to the director, of those professors in whose fields the major portion of the student's field work is being done.

V. FINANCIAL ARRANGEMENTS

The problems of the director are greatly complicated by any deviation from the announced plan of financial support, which is traveling expenses and local entertainment of the student. Pastors, congregations and organizations are urged to cooperate completely with that plan.

The Place of Worship in Unifying Community Life*

By HARRY TRUST

O sing unto the Lord a new song; sing unto the Lord, all the earth.

Sing unto the Lord, bless his name: shew forth his salvation from day to day.

Declare his glory among the heathen, his wonders among all people.

For the Lord is great, and greatly to be praised: he is to be feared above all gods.

For all the gods of the nations are idols: but the Lord made the heavens.

Honour and majesty are before him: strength and beauty are in his sanctuary.

Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength.

Give unto the Lord the glory due unto his name: bring an offering, and come into his courts.

O worship the Lord in the beauty of holiness: fear before him, all the earth.

—Psalm 96: 1-9

"The sanctuary is a holy place where one may commune with Almighty God in spirit and in truth. It is sacred ground where man, in faith, consecrates himself to the Eternal and, in love, dedicates his life to the preservation and development of human rights and liberties.

"In this great psalm the writer states that strength and beauty are in the sanctuary. He is contemplating the two massive pillars in the Temple. Tall and majestic, they represent latent and active power. With their capitals adorned with lilies, they are also symbols of beauty. The writer first observes strength by itself. Taken alone, strength is austere, inexorable, awe-inspiring, and potentially dangerous. Unrestrained physical power can become a devastating cyclone or a destructive earthquake.

* This is a timely subject in days of confusion. Dr. Trust is president of Bangor Theological Seminary, Bangor, Maine.

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Unbridled thought, appearing in an absolute monarchy, in an undisciplined democracy, or in a religious hierarchy, can impoverish and enslave souls.

"The writer likewise observes beauty alone. When unrestricted, beauty may lead to mere empty sentiment or inflammatory emotion, dangerous to an individual and to society. But the psalmist goes further. He sees strength and beauty combined. When they are thus joined, they both restrain and enhance each other, so that there appear the inimitable Greek temple, the glory of the sunset, and the spangled sky at evening.

"But the psalmist does not stop with strength and beauty united. He sees them consecrated to God. They are in the sanctuary. It is thus that human personality appears like the reaches of a lofty Gothic cathedral—strong, beautiful, consecrated.

"It is fitting, therefore, that we who seek strength and beauty should step apart for a little while to the quietness of the divine sanctuary, that, surrounded by a great cloud of witnesses, we may feel the presence of the eternal God and consecrate ourselves to him."¹

This brief address is, in a sense, an exposition of Psalm 96. It was delivered by Prof. A. C. Reid in Harvard College Chapel. It points up, for me, this attempt to interpret the Place of Worship in Unifying Community Life.

PURPOSE OF WORSHIP

To what purpose has man expended such vast sums of money in buildings, in music, in janitors and in preachers? Is it to entertain? There are times when one finds it difficult to distinguish between the performance of a highly paid church quartet and that of a concert group, whose declared purpose is to entertain.

Is it to delude with superstition and keep men in proper subjection to their "superiors"? Marxism's representative in Moscow so reacted and called religion, as expressed in the great churches of Russia, "the opiate of the people!"

¹ Dr. A. C. Reid: *Invitation to Worship*, pp. 13-14; Abingdon-Cokesbury Press.

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Is it to lift men to a higher plane of living in terms of the physical or material things alone, or is it to bring men to a saving knowledge of God and of His Son, Jesus of Nazareth? Thousands of men called into the Christian ministry have staked their lives on this conception of the purpose of the roadside chapel or hilltop cathedral. This, at all events, is my own conception of the purpose of the Church and of theological schools and of men consecrated to the Worship of God.

The Apostle of old asked a question, "How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher?" (Romans 10: 14.)

The task of the Christian minister in these days is infinitely more difficult than it was thirty years ago when I graduated from my beloved alma mater, Bangor Theological Seminary. It is my opinion that it is going to be even more difficult during the next thirty years. The experiences of a world at war will lead either to a more deadening apathy and indifference to religion, a religion that is unable to prevent the carnage and destruction of the past few years, or it will inspire men to seek those deeper values which lead into the Presence of the Eternal God.

The mother who has lost one, two, five sons by the acts of war, wants to know if it is worth while to perpetuate a race so to suffer. It is significant that in the years of this global war we have not heard the echo of that Mother's voice of twenty-five years ago, who exclaimed aloud for all to hear, "I did not raise my boy to be a soldier!"

When we come to figure the balance sheet of this present agony there will be questionings in the hearts and minds of countless thousands of wives and of those denied the joy of wifehood. They will be asking, "Why did God permit this carnage?" And I raise the question, What has the Church to offer in response?

The average people will turn away from theorizing about religion to a more mystical approach to eternal things. Some among us will not know the language they need to satisfy the longings of their souls. We are not simple enough, or, if you prefer the word, humble enough in our approach or our language. We have failed to learn of the Master in this respect.

UNIFYING COMMUNITY LIFE

In a recent book, "The Church in Disrepute," Dr. Bernard Iddings Bell acknowledges that: "The conventionalized Church of the late past seems to have before it little or no future: the tolerated and patronized Church, endowed or otherwise supported—and controlled—by mildly interested adherents who are more than willing to be men and women of the world as it is; the ever so respectable Church, intent upon its own repute, keeper of well swept conventicles, attended by properly starched congregations (mostly middle-aged or older) and afraid to call its soul its own lest someone is offended; the Church willing to accept divided lives; the Church as buttress of a social order based on values not those of its Master. That Church will die; indeed is dying now with great rapidity. It has already become to the vital elements of society, and particularly to the young, more often than not a bore and an impertinence."

That is a serious indictment of the Church of our day. Is it true?

It is true of certain groups within the Church whose apathy and indifference is the gravest danger which threatens the life of the Church. It is not true of that real Church which is the Body of Christ and which knows no barriers of denominationalism or of language. It is that Church which makes the Jesus of Nazareth, the Christ of the Upper Room, the Man of Calvary, its Supreme Leader.

It is no new experience for the Church to be threatened by extinction. That has happened again and again during its nineteen centuries of life. The power which saved the Church in the Thirteenth Century can save it and send it on to new and greater victories for the Kingdom of God. That power is found in a spiritual revival of true worship. Are we going to experience such a revival in the Twentieth Century? Are we deserving of an outpouring of the Spirit of God,—or are we to wait passively for the grace of God to be poured out upon us in spite of our unworthiness?

Men out under the stars of southern skies, on board ship, in the jungle, have felt a Presence. The Church must learn to make that Presence so real that men can be assured of a Power, beyond themselves, able to solve the problems of life here and life after

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death. Worship must be tremendously enriched and made more satisfying if it is to meet the needs of the world of tomorrow.

If the minister of tomorrow would be a builder of this better world that so many are longing for, then he must conceive his task to be one which encompasses the life of the whole community in which he lives. He will not fully meet his responsibility if he confines his thought and labor to a select and exclusive society—club, if you wish—which he wrongly calls “my Church.”

While we agree to the proposition that the Church of which he is the pastor is his major sphere of activity, it must be remembered that there are “other sheep . . . which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.” Yes! That was the Master’s voice heard by men nineteen hundred years ago. And out around every church today there are hundreds of the children of God who need the ministry of the Church, people who are not served by any church.

The testimony of chaplains has again and again been given. They say that in spite of the apparent flippancy and even coarse language of men in training, there is a deep undercurrent of longing for an assurance of God. So when men are told to advise their loved ones and friends that their future address will be in care of the Postmaster at a certain sea port, they immediately approach the chaplain with their questions. He is their friend, their counselor, their adviser, in all spiritual and moral matters. What a privilege to be a friend to men; to go with them across the seas, up into the skies, down into hell; to give them the consolation of prayer and the firm grip of one’s own faith and assurance of God. Chaplains in writing home, tell us that many men just before going into action approach their chaplain and say, “Chaplain, I am afraid. Give me Absolution. Give me Communion.” And after a few minutes spent in Holy Worship and contemplation, after the elements have been sanctified by prayer, men rise from their knees with a smile on their lips, a new light in their eyes, and as they clasp hands with their chaplain, who may be a man of an entirely different denomination from the one they were brought up in, they say: “I’m not afraid now, Chaplain. I’m going out to lick hell out of those Japs,” Yes, the [248]

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language is not elegant. It seems incongruous but I believe that the Master, Himself, looking through the eyes of a true chaplain, can smile back at a soldier who is no longer afraid.

What a task this matter of personal counselling is! Not every man is fitted for it. It takes a balanced mind and a balanced heart. It calls for an understanding of human personality with all its weaknesses—and its possible strengths.

Human personality is individual and each person instinctively demands to be treated as an individual. But each person is also a complex being; no one wants to be treated as just another person. In our service as ministers to the community in which we live we have a wonderful opportunity, aye, let it be considered a God-given opportunity, to deal with persons as individuals and to lead them, one by one, into the presence of the eternal God. This, too, is a part of Worship and is one of the steps leading to unity within the community.

By personal counselling we may often solve those difficult problems of conflict between neighbors and between individuals. Perhaps you, too, have known people in the same church who will not speak to some other person, a fellow member of the Church of the loving Christ. Yes, you have an interrogation point in your minds as to the matter of membership. So have I. We cannot solve their problems by preaching "at them." A soul-to-soul talk tactfully and prayerfully undertaken may lead them to peace of soul. So long as the inconsistency of dislike and even hatred lasts they cannot worship God in spirit and in truth.

If we would unify community life we must put aside those things which so often divide. We must concentrate realistically on the proven facts of life, that good is more desirable than evil, that beauty is fairer than ugliness, that love and sympathy are better for the soul than bitterness and hate, that courtesy and politeness are preferable to grouchiness and tactlessness.

FUNDAMENTALS OF RELIGION

There is a way out of the chaos in which our world is. This is as true for a local community as it is for the world. And I suggest to you that the Church must lead in the direction of order and of decency in thought and living. In my opinion this

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can be accomplished by a return to the true fundamentals of religion. Let me pause just long enough to say that I should not want the word "fundamentals" to be confused with "Fundamentalism."

And first among the fundamentals I would place a deep sense of the presence of God, and that is mysticism in a sense. Because it is mysticism it cannot be put into exact words which all would or could understand.

Dr. Rufus Jones, the greatest of our American mystics, in discussing some writing of Rudolf Otto, says he feels that Otto is much closer to the birth of things than the "New Psychologists," when he treats the essential aspect of religion as "a hushed, trembling, palpitant response of the human soul in the presence of august, majestic, mysterious, awe-inspiring realities, which produce a consciousness of what he calls the 'numinous.' A 'numinous' experience is unique, different from any other experience." Later in the same book, "New Studies in Mystical Religion," Dr. Jones defines mystical religion as "an overbrimming experience of contact, fellowship, or even union with a larger Life which impinges on our own life."

And then he uses an illustration taken from Sir Ernest Shackleton's account of his Antarctic experiences in the volume entitled, *South*: "I know that during that long and racking march of thirty-six hours over the unnamed mountains and glaciers of South Georgia, it seemed to me often that we were four, not three. I said nothing to my companions on this point, but afterwards Worsley said to me, 'Boss, I had a curious feeling on the march that there was another person with us.' Crean (the third man) confessed to the same idea. One feels the dearth of human words, the roughness of mortal speech in trying to describe things intangible, but a record of our journey would be incomplete without a reference to a subject very near to our hearts."

It is a tragedy when a human soul has built a refrigerator compartment around his thinking so that his thought is insulated from his emotions and he is unable to sense a Presence, at once sublime, which brings with it peace!

The second Fundamental to which I feel we need to return is the assurance that God was in Jesus. There are men who speak
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scoffingly of the Christo-centric gospel. They feel superior to such a superstition. Christ is not a first and absolute essential of their message. They rarely mention the Christ. Perhaps they drag in a quotation from the gospels to help their message, but the words of the Master carry no more weight than those of a thinker of the seventeenth or twentieth centuries. "They have taken away my Lord and I know not where they have laid him."—Many a modern Mary, seeking comfort, might well thus exclaim as she listens to the ethical essays which too often take the place of preaching the "Word of God."

When man faces inward to the might of his own intellect and tries to measure his place in the unmeasurable space of the Universe he becomes less than the grasshoppers to which the ten spies, sent out by Moses, compared themselves in their fear of the Anakim. Such men become as the midges which annoy the skin on an early summer night. But when man stands in contemplative awe in the presence of God, then he rises from his inferiority to a truer conception of himself as a child of God, created in the spiritual image of God, a co-worker with God, a being of whom Jesus said, "The angels rejoice over one sinner who repenteth."

What is our task as members of churches, or as preachers of the word? Is it to preach Christianity, or to tickle the intelligence of a few thoughtful people with quotations taken from many books, with *the Book* a forgotten word? No worship for the Christian can be complete and satisfying that does not place the Christ at the very center of one's own soul as it reaches out for the Eternal God—that Divine Presence which is so much needed to purify our world of its sin of intolerance and pride of race.

Evelyn Underhill writes in her helpful book entitled, *Worship*, "The Christian, then, looks out upon a metaphysical landscape of almost unbearable grandeur which compels him to an awe-struck adoration. But within that landscape, bathed in the light of charity, he sees in its full and touching beauty the specific object of his worship. This specific object is not simply the human figure of the Incarnate, the 'historic Jesus,' but the Eternal Godhead who here utters this Word within the human arena

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and stoops to the human level; and whose inmost nature that figure reveals to men. Certainly that which stands out in Christian worship, gives it its special colour, and is commonly most attractive to the religious mind, is devotion to Christ, in His Person, life teaching, or sacramental presence. Here, in the paradox of the Cross, the self-given Messiah dying to redeem humanity and living for evermore, it finds a focus for adoring love: here, too, the Infinite is seen condescending to the finite, and the Eternal for which we thirst is revealed in time. Here, as Von Hügel puts it, God 'gave us the rampart of His tender strong humanity against the crushing opposition of the pure time-and-space-less Eternal and Absolute of Himself.' "

Yes, this is mystical; it is scholarly; it is profound; it is beyond the depth of any soul which lives purely in the realm of the philosophical; but it breathes the very presence of the Christ in God and of the God who was in Christ. What I am seeking to say is that it is not enough that men be fearless in the words that they use in preaching,—that requires little courage. It does demand that he use common sense and Christian tact. It does demand that the gospel of the living Christ be exemplified in the spirit of the man who dares to accept ambassadorship in His name. It does demand that the spirit of worship be maintained so that men coming to the Church or to the study, seeking God, may go away feeling they have shared in the glory of the Presence.

My third fundamental for seeking a way to that better life we desire to see among men is a sense of the presence of the Christ in our world. There is terrible danger in dogmatism. It is so often the unsupported and presumptuous opinion of a mere man, and no man is infallible.

Experience has shown only too clearly that the preacher without clear convictions as to the place of Jesus within the fabric of God's plan for the redemption of the world rarely succeeds in leading men along the pathway of redemption. Where Jesus is held high as God's revelation of Himself, even though the language be halting and the grammar imperfect, we find souls sincere, devoted, and living for the Master. You are perfectly right in reminding me, or you would be if it were proper to
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interrupt me, that men have been preaching about Jesus for nineteen centuries. And what a world we have! One wonders that God does not stamp the human race out of existence and start all over again. That would be a confession of failure on God's part. That would not be true. It is rather a confession that man has failed to accept the teachings and rightly interpret the lessons of past experience. We have not yet fully tried the Way of God. The challenge to the Church is to lead men into an understanding of what that Way is.

In the total history of the development of Democracy the right to worship has had a dominant place. Ancient souls claimed that right. Abraham moved out of Ur of Chaldea that he might worship without the disturbing influence of others who worshipped differently. Daniel refused to be intimidated and continued "to pray with his windows open toward Jerusalem, and prayed and gave thanks before his God, as he did aforetime."

Jesus said, "The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what . . . the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him."

And in all ages and every moment there are those who reverently respond to the seeking of the Father by worshipping Him. The history of the Church is filled with illustrations. Secular history is also crowded with facts which support this thought. The Declaration of Independence affords a demonstration and the Bill of Rights puts it in black and white, "Freedom to Worship." The Atlantic Charter has merely reaffirmed a right which man has claimed as far back as we have records of the thinking of humans. It needs no argument to prove the importance of worship in the thinking of humans, merely an affirmation.

SOME ASSUMPTIONS AND PROBLEMS

In the statement of my theme you will notice certain assumptions: first, that Community Life needs unifying. I need only remind you of the many divisions within Protestantism even manifested in a small city. The increasing number of small sects is a challenge to the long established churches. Why are

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these groups springing up like mushrooms overnight? Does it mean we are failing in leading people in worship? Is it because we are too strong on competition and too weak on cooperation? Is it because we are exclusive rather than inclusive? Is it because we are more interested in denominationalism than we are in being Christians?

What of the Master's prayer as recorded in John 17, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they may be one in us: *that the world may believe that thou hast sent me?*" Is it worth thinking about? Dare we not think about it? Yes, I have assumed that Community Life in our community and in your community needs to be unified.

Secondly, I have assumed that worship can help in the process. I am not thinking in terms of mergers of churches or denominations; much needs to be done before we shall be ready for that step. Perhaps after we have learned to worship more we shall be good enough Christians and big enough to draw closer together. But I fear that we are not ready for mergers. First, we must learn to be Christians and learn to worship. We need unity of spirit "that we may be one," as Jesus claimed to be one with God.

It is my belief that worship can be a unifying force in our community life. We are all interested in the well-being of the local community, no matter where we may live. Let us be realistic for a few moments and look at "a community." What do we see? We see certain problems, the liquor problem, the race problem, the problem of the divided homes, the problem of the delinquent child, the problem of municipal government, the problems of the rural church and rural life; and you can add to this list at your leisure. Is that all? No, life is made up of problems, true; but also fun and joy, plus sorrow and growth and decay and death. It is not all ideal, but there is much that strives toward the ideal. And if worship enables us to face these things realistically, then we may be assured that worship will lead us to the solution of many of the problems which surround us.

Already I have indicated one of the very real handicaps to the

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highest expression of worship and that is an overemphasis upon denominationalism. Then there is the handicap of class consciousness. We do not intentionally set ourselves up to someone else as being of an inferior or a superior class. It just happens that we are in one or the other groups. How are we going to break down that barrier? We are told that the social barriers of old England are being broken down. Is it necessary to have a horrible war to bring about such a state of union and will it continue ten years after the war is over? "Ah," you answer, "these things will always be so." It is natural that like shall draw like; and so, perhaps unconsciously, you divide heaven into little parishes,—here the intellectuals and there the illiterates; here the Lutherans, there the Episcopalians; a little over on that choice site on the hill, the Congregationalists; and—but let us stop right here and ask, *Where* will God put us? After all, it is His heaven and His earth and we are His people!

What does that indicate regarding the matter of race? Look into the mirror, my friend. Did you choose the color of your skin? How much did you have to say about it anyway? Suppose your personality had been born with a black skin surrounding it, or a yellow skin, or a brown skin. What did you do to make yourself white? I once heard a distinguished colored scholar say, "Brother Trust, I would rather have a white soul inside my black skin than a black soul inside a white skin." Racial prejudice, that is a handicap to that spiritual unity of the human race and the ideal of One God, One World, One Brotherhood. Only a sense of the fact that we worship One God can bring about unity within the life of the community and of the world.

When life continued from the Nineteenth Century into the Twentieth, I stayed up to see it born; yes, my country was at war even then. There was no great change as 1899 passed on and 1900 began the journey of the Twentieth Century. In the Church we were divided on questions of theology. We have had many bitter controversies in this Twentieth Century. One great denomination which is not very strong in the State of Maine had its internal dissensions. There were men of strong convictions. I wonder if we are losing our convictions—we scarcely ever hear

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of controversy in the field of theology today—or is it a tribute to the idea that we are “growing in grace”?

What of the life of the average church member? Is he a saintly, Christ-like character? Remember I am speaking of the *average member*. Is he only a moral individual, cold and rather unfriendly? Some church folk are. Is he a social-loving, pleasure-loving being, rather free in language and in habits? Well, I shall not take the time to answer these questions. I hope you will think about them. I think we need to answer them, because the answers may indicate where the weakness of the Church is and point out the necessity of worship if we would unify community life.

It would not surprise me if some of you were asking within yourselves, What does he mean by worship? I mean what writers on worship have meant for centuries. Summed up in a very simple phrase it is “the response of man to the Eternal.” And, let me add that that response may be manifested in countless ways and in divers places. It may be in the prayer of a man hanging by his toes to an airplane from which he almost has been thrown. It may be in the look which a man may send up to the stars above as he tosses helpless on the surface of the broad seas with only a small rubber raft between him and the Life Beyond. It may be expressed in the quiet contemplation of the Quaker waiting for the Spirit to speak to him. It may be the skill and earnest eagerness which the mechanic is putting into the making of a precision instrument. It can well be in the soul which an organist puts into his touch on the keys of a well toned organ, realizing that by his skill and his interpretation he may help a soul to take flight from his daily problems and find solace and strength in his sense of the presence of God. Perhaps organists occasionally fail to realize that by the same token they can mar a soul’s communion with God by making it impossible to sing a hymn because they are not playing to the time printed in the music or are so mechanically perfect that there is no life in their playing.

I might go on illustrating. At least I have said enough to indicate that I do not have any narrow definition to offer you; enough that we make our acknowledgment of an ideal to be at-

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tained, no matter what we are doing; that there is a Power, an Otherness beyond ourselves, a Reality that we wish to be in harmony with, a Divine Being.

Von Hügel has said, "The first or central act of religion is adoration, sense of God, His otherness through nearness, His distinctness from all finite things, though not separateness—aloofness—from them." *Underhill* speaks of "that awed conviction of the reality of the Eternal over against us, that awareness of the Absolute, that sense of God, which in one form or another, is the beginning of all worship, whether it seems to break in from without, or to arise within the soul, does not and cannot originate in man."

Yes, it is a sense of awareness and of adoration. It can be experienced in the reading of such a psalm as I read in opening this address. It can be felt in the singing of "Holy! Holy! Holy! Lord God of Hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord, most High." It can be demonstrated by the kindly acts of an everyday Christian toward a fellow being. It is the experience of countless thousands who today go into battle and without thought risk their lives to save the life of another.

Worship is adoration. Worship is friendliness. Worship is cooperation in service. When men worship God in spirit and in truth, in sufficient numbers, then there will be racial respect, industrial justice, and the Kingdom of God will be among us.

Worship as an Educational Factor in the College Community*

By DAVID E. ADAMS

WHY should a college of liberal arts sponsor and conduct services of worship, and, as is sometimes the case, require students to attend them?

This situation on many a college campus frequently represents the persistence of a tradition which faculty and students accept (or deplore) without understanding the educational philosophy involved. It may therefore be in order to record sundry reflections on the place of worship in the college community.

COLLEGES AS COMMUNITIES

The college is not a church, yet many colleges officially sponsor or conduct services of worship. In a broad sense the reason for this lies in the fact that educational institutions are communities, organized for education, for helping people to realize their own highest potentialities, for training people to render effective service. Education must take cognizance of all the important elements in human experience. It must help people to develop the capacity for living well in all the relationships of the larger communities of which they will presently find themselves a part. This means in the academic curriculum that people should have some acquaintance with a good many things—the sciences, the arts, the languages, history, philosophy, and so on. But it also means that they should have acquaintance on a mature level with the ways in which democratic communities function, with self-government, with organized recreation, with organized efforts like Red Cross and Community Chest, by which the community together exerts its collective good-will to help the needs of humanity. Not the least of these community interests is religion.

In general, very few communities are organized as units for

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worship and for the activities included in the usual church program, because religion has manifested itself historically in so many different ways that it is represented by widely varying groups. But, on a college campus, where throngs of students of different faiths and varying beliefs meet in a common quest, there is borne in upon the thoughtful observer the conviction that essential religion is something greater, something deeper, than the superficial divisions evident in most American communities would seem at a glance to imply. A community of intelligent students, holding the educational quest very much in common, has a unique opportunity to explore and understand those deeper meanings, those deeper motivations which have exerted such powerful influence in the past, and which mean so much to people under the stress of life as it must be lived today. College students have reached a point in their development where broadening horizons and growing maturity of thought require the thinking through of questions of religion on a level impossible for most of them in their earlier years and environment.

RELIGION A FACTOR IN LIFE

Religion in its deep and essential meaning is inevitably a factor in the life of any community, just as it is bound to play a part, conscious or unconscious, in the life of any adult individual. The liberal arts college is, in a genuine sense, a community. Though profoundly concerned with helping the individual to attain intellectual distinction, and justly proud of its achievement in this respect, the liberal arts college is, at its best, even more deeply concerned with helping its students to learn how to live effectively in the larger community of the city and the state and the world. It desires for them the power to understand and direct the fundamental drives which move humanity toward distant goals, and the ability to share in shaping those goals by interpreting to their fellows the long implications of good and evil as they work themselves out in human history.

Adequate services of public worship conducted with dignity in chapels of beauty and distinction provide an opportunity for thoughtful students to gain perspective on the underlying values of the educational process the details of which absorb the major

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part of their working time. Such services help to meet that hunger of the mind and spirit which always characterizes those who will eventually become leaders in human affairs.

VALUES IN WORSHIP

The term "worship" implies by simple derivation the consideration of worth, of values. For centuries men have focussed their ideas of value in the thought of the divine, in various conceptions of God. Worship has traditionally consisted of thought about God, and about the implications of that idea for the interpretation of history, and for the goals which men conceive for their common life in the future. Such a service includes the interpretative reading of some of the great literature through which men of the past have expressed their insights and the convictions about human experience and human destiny. Men and women of various faiths and differing types of belief are invited to interpret the meaning of life as they see it, to discuss current problems which have to do with the ideals and the values important to young people, to open for them new fields of interest, to suggest ways in which they may be able to serve their own generation. The sense of community is strengthened by singing together some of the great hymns through which men have expressed religious faith in the past, and some of the modern hymns which seek to render a like service for people facing new conditions and fresh needs. Choir and organ acquaint the worshippers with the majesty and beauty of other significant and timeless traditions in religious music.

The appeal of literature and music is further strengthened on the artistic side by traditional symbolism. Properly interpreted, such symbols help to convey many of the important religious ideas associated with the faiths represented in the American college community. The altar has been the central symbol in the Jewish worship of God from the very beginning of its recorded history, and is no less central for most branches of the Christian faith. The cross stands to the Christian for the whole meaning of the life and death of Jesus. Candles represent the light of the glory of God to the Hebrew, made manifest to the Christian in the life of Christ. It is, therefore, possible for the thoughtful person, through this synthesis of literature and music and art, to feel [260]

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that he enters and appropriates for his own needs something of the cultural and religious heritages of the ages. The sense of community thus includes not only his fellow-worshippers in the present but through the long ages which have witnessed man's unending quest for truth.

It goes without saying that students of widely varying beliefs and backgrounds and aims in life will react differently to such services of worship. Some will feel them to be of more value to their thinking than will others. And there are always some who feel that the whole tradition embodied in such services is outworn and meaningless for modern thought. But, perhaps, these are the very individuals who need an improved acquaintance with this element in the life of humanity. Even people who do not at the moment believe in a personal God, people whose view of history is economic rather than religious, people whose philosophy is materialistic rather than idealistic,—such people must nevertheless live and work in a world where a very large number of people still hold the views represented by the religious tradition in one form or another. The leaders of the next generation, however "emancipated" may be their personal convictions (or lack thereof) at the moment, must understand their fellows well enough to sell goods, to influence votes, to enlist support for civic and political undertakings of the gravest importance. They cannot hope to do these things successfully without a basic understanding of and sympathy for those drives which motivate the great mass of their fellow citizens. They need to learn to respect convictions less radical than their own, and to find common ground with others in a sympathetic recognition of human needs. It would seem that the liberal arts college is abundantly justified in offering adequate opportunity for young people thus to acquaint themselves with their own religious tradition, and to understand more fully the deeper meaning of an element in life which has been of profound significance in the development of western civilization.

But, in a far more personal way, the thoughtful student, entering with cooperative spirit into the experience of community worship, may find an opportunity here for "thinking things out." The very fact that here is a quiet hour, set a little apart from the hurry of crowded days, makes for improved perspective. There

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is time to pause and think of home and family, of personal hopes and obligations. There is time to remember the men and women at the front, enduring suffering and wounds and death, that freedom and opportunity may still exist. There is the natural impulse to personal prayer for them and to increased awareness of this gift of freedom as a trust from them. There is the chance to test one's own moral stature. Singing together stirs sometimes a new sense of community, of belonging with others who believe in goodness and truth, who seek to make life beautiful and rich and free, and the world a happier, fairer, more peaceful place for humankind. In such perspective when one is momentarily honest with oneself, measuring the real against the ideal, there are born new resolves, and new power for their realization. Sometimes there takes place the miracle of inspiration, from which one emerges stronger and more self-reliant, less lonely and afraid.

In the experience of common worship, too, there is the opportunity to experiment with religion. Many young people have never taken it seriously. For some of them God is only a name. Here some of them will discover that they have been missing something. In such a service it is not difficult to pray simply and directly for strength and guidance. It is not difficult to yield in sympathetic appreciation to the thrill of great music, and to the lift of great ideas. It is not hard to be reverent, to bow in silence in the presence of the spirit of God.

Religion goes far deeper than external ceremony and organization. It is the total of man's thinking and feeling in its whole impact upon his world. It is what he is in all his human relationships. It is the final synthesis in his developed personality of all the separate fields of his learning and thought. The development of this synthesis should not be left to accident, or to marginal consideration. There are many people who never do work out a coherent philosophy, who never do see life steadily and see it whole, people who yawn from week-end to week-end, who stumble from bridge-table to bridge-table, who drag from cocktail party to cocktail party, who don't know where they're going and who are definitely not on their way. That isn't living, and it is not what the educated person means by life. It is not what a man who was about to die meant when he said, "I am come that they might have life and that they might have it more abundantly."

Order of Worship for Installation of a College President*

By JOHN O. GROSS

THE inauguration of the president in a church-related college frequently follows the general pattern found in all educational institutions. Accordingly, then, the high emphasis is on the educational mission of the institution, and the persons who participate in the program are usually drawn from institutions of higher learning.

When I became president of Simpson College in 1938 and the inauguration program was prepared, it included in addition to the usual exercises such as the Charge to the President, Inaugural Address and other addresses on educational topics, a Consecration Service that was presided over by the Bishop in charge of the Methodist work in Iowa. This service reaffirmed in the newly installed president the consciousness that his task in addition to the many duties upon him was, after all, preeminently spiritual; his consecration to the new work was solemnly made in a worship service set aside for that purpose. The ritual for the service was prepared by the writer with the help of Dr. Walter M. Scheuermann, Pastor of the First Methodist Church, Indianola, Iowa. It follows:

THE ORGAN PRELUDE—"Processional"

THE HYMN OF PRAISE—"God of Grace and God of Glory"
Fosdick

God of Grace and God of glory,
On Thy people pour Thy power;
Crown Thine ancient Church's story;
Bring her bud to glorious flower.
Grant us wisdom, Grant us courage,
For the facing of this hour.

* Here's an interesting, and suggestive order for the installation of a college president. It is easily adaptable, but especially suited for colleges closely related to a church. Dr. Gross is the secretary of the Department of Educational Institutions of the Board of Education of the Methodist Church with offices in Nashville, Tenn.

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Lo! the hosts of evil round us
Scorn Thy Christ, assail His ways!
Fears and doubts too long have bound us,
Free our hearts to work and praise.
Grant us wisdom, Grant us courage,
For the living of these days.

Cure Thy children's warring madness,
Bend our pride to Thy control;
Shame our wanton, selfish gladness,
Rich in things and poor in soul.
Grant us wisdom, Grant us courage,
Lest we miss Thy kingdom's goal.

Set our feet on lofty places;
Gird our lives that they may be
Armored with all Christ-like graces
In the fight to set men free.
Grant us wisdom, Grant us courage,
That we fail not man nor Thee!

Save us from weak resignation
To the evils we deplore;
Let the search for Thy salvation
Be our glory evermore.
Grant us wisdom, Grant us courage,
Serving Thee whom we adore.

THE DOXOLOGY

THE CALL TO WORSHIP:

The Minister: O magnify the Lord with me, and let us exalt
His name together.

The People: For with Him is the fountain of life, and in
Him shall we see light.

THE PRAYER FOR THE VISION OF GOD—(Let the people
be seated and
unite with the
minister in
prayer.)

Our Heavenly Father, we adore Thee, whose name is love,
whose nature is compassion, whose presence is joy, whose word
is truth, whose service is perfect freedom, and in knowledge
of whom standeth our eternal life.—Amen.

THE WORDS OF ASSURANCE—(The Minister):

Thus saith the Lord, let not the wise man glory in his wisdom,
neither let the mighty man glory in his might. Let not the

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rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me; that I am the Lord, which exerciseth loving kindness, judgment and righteousness in the earth; for in these things I delight, saith the Lord. Amen.

THE COLLECT FOR THE DAY—(Here let all the people unite with the minister in prayer.)

Almighty and everliving God, whose nature is to purify and to bless, in every age our fathers have experienced thy mercies and borne witness of thy power to save. To us also may the might of Thy spirit be given and the excellence of Thy glory be made manifest, that, following in the footsteps of Thy faithful servants, and finding our blessedness in the doing of Thy will, we may joyfully minister to the needs of our generation until the work be finished which Thou hast given us to do. Amen.

THE ANTHEM

THE RESPONSIVE READING—"The Voice of Wisdom"

Doth not wisdom cry? and understanding put forth her voice?
She crieth at the gates, at the entry of the city, at the coming in at the doors.

Unto you, O men, I call; and my voice is to the sons of man.

Hear; for I will speak of excellent things; and the opening of My lips shall be right things.

The Lord possessed me in the beginning of His way, before His works of old.

I was set up from everlasting, from the beginning, of ever the earth was.

When there were no depths, I was brought forth, when there were no fountains abounding with water.

Before the mountains were settled, before the hills was I brought forth:

When He prepared the heavens, I was there: when He set a compass upon the face of the deep:

When He established the clouds above: when He strengthened the fountains of the deep:

When He gave to the sea His decree, that the waters should not pass His commandment: when He appointed the foundations of the earth:

Then I was by Him as one brought up with Him: and I was daily His delight, rejoicing always before Him.

Rejoicing in the habitable part of His earth; and my delights were with the sons of men.

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Now therefore hearken unto Me, O ye children: for blessed are they that keep My ways.

Hear instruction, and be wise, and refuse it not.

Blessed is the man that heareth Me, watching daily at My gates, waiting at the posts of My doors.

For whoso findeth me findeth life, and shall obtain favor of the Lord.

But he that sinneth against Me wrongeth his own soul: all they that hate Me love death.

THE GLORIA PATRI

THE NEW TESTAMENT LESSON—Matthew 7:24-27;
Luke 22:24-27.

PRAYER

THE LORD'S PRAYER

THE HYMN OF PRAISE—"God is My Strong Salvation"

God is my strong salvation, What foe have I to fear?

In darkness and temptation, My light, my help, is near:

Though hosts encamp around me, Firm is the fight I stand;

What terror can confound me, With God at my right hand?

Place on the Lord reliance; My soul, with courage wait;

His truth be thine affiance, When faint and desolate;

His might thy heart shall strengthen, His love thy joy increase;

Merely thy days shall lengthen; The Lord will give thee peace.

A—Men.

THE LITANY OF PRAISE

The Minister: We praise thee, O Lord, for all valiant men and women who in days of persecution and poverty have given their lives for the Church of earth. For all heroic dedication and willing sacrifice,

The People: We bless thee, O Lord.

The Minister: For those who have given their minds for the extension of thy Kingdom, who have left behind the illumination and glory of the printed page and have given instruction to the yearning spirits of men,

The People: We bless thee, O Lord.

The Minister: For unlettered men and women who by the example of lofty thought and generous action, by simple kindness and warmth of heart, have made thy Church a praise in the earth,

INSTALLATION OF A COLLEGE PRESIDENT

The People: We bless thee, O God.

The Minister: For all brotherly feeling, for all efforts to heal the sins and allay the sufferings of thy people; for all those who serve thee in school and Church and hospital,

The People: We give thee our thanks.

The Minister and People: Hear us as with ten thousand times ten thousand of this and all ages, we praise thee and magnify thy holy name. Thou alone art love, thou alone art holy, thou alone art the Creator and the Saviour of thy people and in thee and thee alone do we put our trust; through Jesus Christ, our Lord, Amen.

THE CHORAL RESPONSE—"O Lord, Thy Benediction Give."

THE DEDICATION ADDRESS—(By the Bishop or some officer of the Church.)

THE ACT OF DEDICATION:

The Bishop: _____ you have been elected by the Trustees of _____ College, and appointed by the Methodist Church, as President of this Christian Institution—a college known for its compelling Christian challenge to young life, for its broad liberal principles of education, and for its world-wide ministry of service to humanity. Take courage in these ancient words, "Have I not commanded thee; be strong and of good courage; be not affrighted, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest."

The President: I will so do, the Lord being my helper.

The Bishop: Your task will demand the best in culture, the finest in scholarship, the highest in wisdom, that the torchlight of truth may be kept burning with increasing brightness. Therefore, thou shalt love the Lord thy God with all thy mind.

The President: I will so do, the Lord being my helper.

The Bishop: As an administrator you will need to be courageous but charitable, firm but forgiving, fearless but fair, progressive but patient, uncompromising but cooperative, remember-

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ing "Love worketh no ill to his neighbor, therefore, love is the fulfillment of the law."

The President: I will so do, the Lord being my helper.

The Bishop: As a guide of growing youth, you will push back the horizons of the mind, you will create a sympathetic understanding of our world's needs, you will encourage a devotion to a life of self-giving, remembering Him who said, "I am among you as he that serveth."

The President: I will so do, the Lord being my helper.

The Bishop: As President of this College, your shadow of influence will fall across the paths of many people; faculty and students, ministers, and members of the Church, and many others. Pray that your shadow, like that of Peter, may bring much of health, healing and harmony to these who esteem you and who imitate you, as you are an imitator of Christ.

The President: I will so do, the Lord being my helper.

THE PRAYER OF CONSECRATION

THE RECESSIONAL HYMN—"Lord Speak To Me That I
May Speak"

Lord speak to me that I may speak
In living echoes of Thy tone
As Thou hast sought, so let me seek
Thine erring children lost and lone.

O teach me, Lord, that I may teach
The precious things Thou dost impart;
And wing my words, that they may reach
The hidden depths of many a heart.

O fill me with Thy fullness, Lord,
Until my very heart o'erflow
In kindling tho't and glowing word,
Thy love to tell, Thy praise to show.

O use me, Lord, use even me,
Just as Thou wilt, and when, and where;
Until Thy blessed face I see,
Thy rest, Thy joy, Thy glory share. Amen.

THE BENEDICTION

THE CHORAL AMEN—"The Lord Bless You and Keep You."
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Objectives for a Denominational Board of Education*

THE Commission on Objectives was appointed by the Board of Education of the Methodist Church in May 1941 to study objectives and goals for the Division of Educational Institutions. At the outset it was evident that the whole Methodist Church by reason of its recent unification faced not merely an unusual opportunity but also a compelling educational responsibility. Its task was, through its schools, to enlarge the ministry of Christian education in the life of both the Church and the nation. Obviously the first obligation of the Board of Education to the united Church is

to develop a Methodist educational plan and purpose wherein the educational institutions shall be more definitely related to the Church, and the Church, in turn, assume greater obligation in financial support; wherein there may be a flow of students from the colleges of the Church to the graduate schools of the Church; wherein greater attention shall be paid to the selection of teaching personnel in the light of the objectives of the Church; wherein the administrative and teaching staff may find opportunity for advancement in the system as a whole; wherein religion may become such a force as to make the contribution of the Methodist colleges religiously unique.¹

The first report adopted May 7, 1942, as interpreted by the Committee, stated what the Church expects of its institutions if they are to be faithful to their spiritual mission and if they are thereby to merit the loyal support of the Church. The Commission further recommended six principles for strengthening that work of the Division of Educational Institutions of the Board of Education which relates to Methodist schools. This second

* This statement is the Second Report of the Commission on Objectives of the Board of Education of the Methodist Church. It is so comprehensive and suggestive that the editor believed it deserved to be shared with all denominational boards of education through the pages of CHRISTIAN EDUCATION.

¹ From first report, Feb., 1942.

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report adds herewith to the principles previously adopted, some specific recommendations and suggestions whereby the Board of Education and related institutions may work together to render their best educational service to the Church.

We desire to reiterate a conviction expressed in our first report :

That the actual contribution of the educational institutions related to the Church in terms of religion, shall be of such a nature as to justify support. The Commission recognizes fully the superb contributions made by some of these institutions; but is of the opinion that in some institutions the question of the religious life of the student is not faced with the same concern evidenced in planning the educational life of the student. If the Church is to be called upon for greater support of its institutions, the Church must be convinced that these institutions stand deliberately for something in the field of religion and the practices that religion demands. There is a Christian world view, a Christian way of life, a Christian commitment to the Christian Leader. The educational institutions related to the Church in addition to their educational service, must be evangelistic, in the proper sense of that term. Without apology, the Methodist institution must seek to win its students to the Christ. Our schools must be Christian without apology and Methodist with pride. Our faculties must be Christian in fact. Our efforts must be to make the students Christian just as truly as we try to teach them to think. We must seek to graduate Christians as certainly as we graduate doctors, lawyers, musicians. There must be an end to the negative liberalism that glories in non-sectarianism that too often is non-everything in religion and that, in the long run, destroys the reason that justifies the Church's maintaining educational institutions.²

We record as our considered conviction that the realization of this aim and the responsibility for the development of a Christian educational institution in the main rests with the president. His choice of personnel for the Board of Control, his selection of persons for the faculty, and the educational philosophy that he projects for the attracting of students not only reflect his personal spiritual ideals but set the religious direction of the institution. The suggestions outlined here, we trust, will be of value to the leaders of all Methodist educational institutions in their efforts to create and maintain a wholesome religious life.

² *Ibid.*

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RELIGIOUS SERVICE

A. *Faculty Meeting*

Since the religious tone of an institution is partly determined by the attitude of the faculty, the president, as early as practicable, should interpret to his faculty the spiritual aims and obligations of the institution over which he presides. This may be done most effectively at the opening of the school year in a meeting similar to a "retreat."

B. *Committees on Religious Life*

A planned, unified program of religious work and activities should be the objective for all of our institutions. Each institution will have to discover the pattern of organization that best serves its particular needs. However, your Commission believes that a committee or council on religious activities, working with a recognized director of religious life, is essential for directing and correlating such work. The committee might consist of members of the college staff, including the president, director of religious activities, professors of Religion, faculty sponsors, and student representatives of the campus Christian organizations. Since the Christian college should be closely related to the existing organization of churches represented by the student body, the local ministers of such churches might be invited to sit with the committee regularly, or as the occasions demand.

In addition to the committee on Religious Activities, there should be a faculty committee which shall evaluate the effectiveness of the religious program of the institution, study its academic courses in religion, and serve in an advisory capacity to the president on religious work.

C. *Religious Emphasis*

The value of a special period such as Religious Emphasis Week for considering the claims of the spiritual life and deepening of spiritual loyalties has been clearly demonstrated by Christian educational institutions. Its use is not limited to any particular type of school but has been found effective both in the university and in the small college. A date should be fixed annually in the college calendar for such a week and sufficiently in advance to prevent conflicts with social events, examinations, etc.

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D. *College Chaplain*

In addition to religious emphasis week, ministers who are qualified to serve college communities may be invited to spend a week each on the campus. For that period the visiting minister may serve as College Chaplain. He may conduct the regularly scheduled religious services and be available for counseling and other pastoral work.

E. *The College Chapel*

By reason of the fact that spiritual culture and worship are intimately connected, the Chapel will continue to have a primary place in the Christian college. The Chapel worship service should be distinguished from other assemblies and made potent, dignified, and capable of quickening the highest spiritual aspirations of the entire college community. Meaningful worship on a college campus requires the active participation and regular attendance of both faculty and students.

F. *Chapel for Silent Worship*

A small chapel where faculty and students may retire for prayer and meditation is recommended as an aid for deepening the spiritual life.

G. *Teaching, a Christian Vocation*

The building and maintaining of a Christian institution of higher learning demands that it be dominated by the Christian philosophy of life. Its total life should center about its spiritual objectives. A prime requisite for teaching in a Christian college is the sympathetic acceptance of the spiritual aims connected with the institution's Christian heritage. Teachers should understand when employed that, in addition to recognized academic qualifications, a genuine and abiding interest in Christian education is essential to their continuation on the faculty. Frequently a program of specialization leading to an advanced degree precludes acquiring the philosophy of Christian education. It is the responsibility of our colleges to help their teaching staffs to understand the distinct mission of the Church-related school.

The Board of Education in conjunction with its institutions should find ways of creating and strengthening positive religious

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attitudes in the teaching personnel. In addition to the urging of dependable tenure agreements, the granting of teaching freedom, and the establishing of a reasonable financial security, the Board might take the initiative in forming a national organization of teachers in Methodist institutions. This organization would have for its aim the deepening of loyalties to the Christian faith and the increase of skill in Christian education. An organization of this sort would set up a standard of Christian usefulness as indispensable to the teaching of any subject in a Christian institution. This would emphasize the fact that all teachers in a Christian college, not merely the teachers of religion, have inescapable obligations to the Christian way of life. In making this statement, your Commission does not intimate that there is a Christian chemistry or a Christian mathematics, for example; but it does recognize that Christian attitudes may be created in any classroom, whatever the course, and likewise that in the classroom the validity of religious truth may be denied. We believe that each course in the curriculum should be so treated in the classroom that it will contribute to the full-orbed life that is genuinely Christian.

FINANCIAL SERVICE

When Christian institutions give emphasis to the place of religion in culture, they are rendering an indispensable service to society. Such work merits the support of all Christians and particularly of the Church that founded and developed the institution. We must assume that the term "Church-related Institution" means Church support

to the limit of the Church's ability. This support is naturally two-fold: (a) that of securing permanent funds; and (b) that of securing current contributions. In the former, the Board should develop its present Department of Financial Service to the end that it may be qualified to render a service equal to that of the best promotional organizations of the country; a service at cost, not on the basis of taking a large percentage of the amount raised and leaving a deficit in good will, but on the basis of a distinct Christian service to an institution seeking capital funds. Such a program contemplates having in the Board of Education a Financial Department that is able to furnish institutions with capable

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leadership for organizing and completing finance campaigns. It is believed this service can be of such a standard that institutions in the future which think in terms of financial campaigns or debt-reduction will turn naturally to the organization of the Church. This Department should be qualified to give advice, when requested, relative to the proper financial organization of the college itself and advice, likewise, relative to proper agencies of investment counsel. We do not believe the Department itself should act as an investment counselor. However, the Division of Educational Institutions might well consider working out some plan whereby smaller colleges can invest their funds through one of the great Boards of the Church which do have proper investment counsel.

The second aspect of the service of the Department of Financial Service involves current funds and the new financial system of the Church. The development of proper support by our Annual Conferences in those areas in which this support has declined is a proper function of the Department. The details of the plan will be for the Division of Educational Institutions itself to work out. It is suggested, however, that the Division consider the wisdom of thinking of the Area as the basic unit in the matter of current support. A fundamental matter which your Commission believes should be considered is the unfortunate financial policy that has been too largely one wherein we penalize effective educational service by withdrawing support and perpetuate ineffective service by subsidy.³

At present the development of the program of Finance Service in the Board of Education awaits the choice of a director. The Commission recommends that the selection of such a leader be made as early as practicable so that all of our institutions may have expert assistance with their financial problems. It is recognized, however, that the acquisition of funds depends upon the resourcefulness and interest of the institution thereby benefited. At present, the following financial objectives may be fixed by most of the institutions: (1) funds for sustentation, (2) liquidation of indebtedness, (3) improvement of educational plants, (4) increase of endowment. While it is assumed that most financial needs will fall in these four areas, the order of their emphasis will have to be determined by each institution after a study of its own economic condition.

³ *Ibid.*

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A. *Cultivation of the Church Constituency*

The Board of Education should lead the institutions in establishing friendly, cooperative working relationships with their annual conferences and in cultivating the membership of their churches for increased support. Annual conferences that have not included their institutions of learning in their benevolence budgets should be urged to do so. All of the annual conferences should be asked to increase the total of their benevolence giving so as to provide adequate financial support of their educational institutions.

B. *College Sunday*

In order to secure a better understanding between the Church and its educational institutions and to more fully acquaint the members of the Church with the importance of Christian higher learning in building Christian character and culture, one Sunday of the conference year should be fixed by each annual conference as "College Sunday." Where possible, a special offering should be taken on that day for the educational institution sponsored by the conference.

PERSONNEL SERVICE

The Board of Education will render an invaluable service to Methodist institutions if it helps them to locate teachers who are peculiarly fitted and adequately prepared for work in Church-related colleges.

The complete personnel records of promising graduate students should be kept and made available to the institutions seeking additions to their staffs. It would be through such a policy that we could keep within our own organization the finest of our Methodist youth and thus make a contribution to the Christian spirit of the school. In addition to the personnel records of graduate students, the information concerning the teaching staff of the educational institutions of the Church might well be kept, so that able young professors who may not find proper advancement in the institutions in which they serve may look forward to promotion to other institutions within the Church organization as a whole.

In addition to this placement service, the Board can keep careful record of those promising younger executives, ministers, and others who are qualified to move into larger posi-

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tions of responsibility. Boards of Trustees would under such a situation turn first to the Board of Education for advice when seeking Presidents for our institutions.⁴

A. Recruiting Faculty Members

The Personnel Department in the Board of Education with the aid of the presidents and department heads of Methodist colleges, graduate, theological, professional schools of Methodist universities, and with leaders in other graduate and professional schools who have a sympathetic interest in Christian education should discover qualified Christian teachers for our institutions.

B. Promotions Within Our Colleges

One result accruing from the unified educational plan envisioned for the Methodist Church will be the opportunity given to young Christian teachers to advance in rank and salary within Methodist schools. Many promising young instructors are lost each year from Church-related schools because of their inability to find such promotions as are consistent with their professional growth. The reduction of teaching personnel caused by the war and the virtual cessation of the training of new ones forcefully demands that colleges work together to keep the best teachers they now have. The operation of such a plan will necessitate occasional adjustments, but they will not exceed the number now experienced through the resignations of teachers accepting promotions to positions in secular schools. Through such a cooperative program Church-related institutions may not only keep but also attract excellent young instructors.

C. Administrative Officers

The personnel service of the Board of Education should also include the finding of potential presidents, deans, business managers, public-relations officials, and personnel officers for the Church school. It should also make known to the trustees of all institutions without presidents the essential qualifications for leadership in our Church schools. The vital interests of Christian education will be advanced by the selection of administrators who possess in addition to the necessary educational qualifications

⁴ *Ibid.*

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also the required Christian character and convictions with regard to the unique service of Christian education.

D. Encourage Undergraduates to Enter Teaching Profession

If there is a continuous flow of Christian teachers into the schools, the search must begin in the undergraduate college. Carefully selected undergraduates with high intellectual ability and definite leadership qualities who desire to enter Christian work should be encouraged to secure advanced training in the universities related to the Methodist Church as preparation for a teaching position in a Christian college.

INFORMATION SERVICE

The Board, acting either as a clearing house itself or as a guide to sources of information, can be of great service to institutions needing architectural service, information relative to library practice, accurate statistics relative to educational trends, and the like.⁵

The Division of Educational Institutions of the Board of Education should through its staff relate itself to the total educational life of the nation. Thus the Board will understand current educational trends and be able to furnish reliable information in answer to varied requests from its institutions.

PUBLIC RELATIONS

The work of public relations must be a cooperative task among the institutions. The Board of Education serves as the medium in presenting to the public and Church press the general work of Christian education and news of the individual institutions. In addition it publishes the Christian Education Magazine and various leaflets, posters, and bulletins. All of its work should be reviewed regularly to determine its effectiveness and to learn new approaches to its task. A larger use of cooperative and promotional plans will improve the institutional literature and afford a wider understanding of the best public relations methods.

Here the Board, in cooperation with the Methodist Commission on Public Information, can take responsibility for general public relations. This should be carefully done to

⁵ *Ibid.*

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avoid duplication of effort and to see that the impact of the Church upon the press itself is united.⁶

But public relations consists of more than publicity. It aims to find new friends for the cause it espouses and to strengthen the loyalties of present supporters. Especially should the Church that has developed Christian institutions of higher learning understand the continued need for their significant and distinct contributions. Interest in Christian education may be expected to decline if the Christian college fails to point out to its supporting constituency the difference between Christian and secular education. It is, therefore, important that the colleges shall in their promotional literature, particularly that which goes to the parents of their students, emphasize the unique contribution which they make to the nation's educational life.

RECRUITING SERVICE

There should be a careful study of the different types of education offered in Methodist institutions of higher learning. The Board with such information can give guidance and act as a counselor to youth in making their educational plans. It would mean much to the ministers of The Methodist Church if they knew that when a young person seeking education for nursing or for medicine or any of the major fields of educational service could turn to the Board for full information as to where such education was offered. Naturally, reference would be made first to the institutions of the section in which the minister lives, but it would be possible for the student to think in terms of our educational system as a whole. In this connection, there will be a fuller stressing of the Student Loan Fund and, what is equally important, the building up of scholarships in the local church, so that the local community may be able to choose one of its ablest young persons and send that person to an institution of higher education. The field here is unlimited. There is no reason why we should not develop ten thousand scholarships across The Methodist Church.⁷

A. *Types of Service*

The constituency of The Methodist Church must be informed that there are many sorts of educational institutions in the Church

⁶ *Ibid.*

⁷ *Ibid.*

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incorporating wide diversity in interest and capable of meeting the many different educational needs of Methodist young people. The Board of Education annually should make available to the pastors and counselors of youth information concerning Methodist educational institutions.

B. Recruiting in the Annual Conference

The Methodist institution of higher learning needs the cooperation of every Methodist minister in securing students. Early in the year each minister should send to the institution or institutions supported by the conferences a list of prospective college students in his pastoral charge. Especially should each bishop write to the Methodist high school graduates in his area, calling attention to the Methodist institutions that normally serve their educational needs.

C. College Guidance Programs

The Church should present to all of its young people the Christian implications involved in the choice of a college. The Church should especially try to discover those young persons who offer promise for idealistic and spiritual leadership in their respective vocations.

D. Scholarships

The Church, if it makes available to its youth the opportunities of its own educational institutions, may have to provide, in addition to its present loan fund, scholarships to use in its secondary schools, colleges, theological schools, and universities. Annual conferences and the Board of Education should contribute to each school the amount that is needed for such scholarship grants.

OVER-ALL EDUCATIONAL POLICY

This involves the kinds of service, the quality of the service, the standards that will conserve, but likewise eliminate. It is here that the University Senate may develop tests as to the religious efficiency of an institution, as well as its educational efficiency.⁸

⁸ *Ibid.*

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The Methodist Church will be an unfaithful trustee of the educational welfare of its young people unless its institutions are both academically and religiously adequate. The Church must not allow its colleges to substitute well-meaning piety for genuine educational values or to conclude that educational excellence alone is enough. The Board of Education should strive to help every institution of basic value to the Church to meet the academic standards of the University Senate. In cooperation with the Senate, it should exert no less concern for maintaining in Methodist schools the basic requirements for the cultivation of the spiritual than of the academic.

The ultimate objective of the Board of Education is to help Methodist educational institutions to render the highest service possible in line with their traditions, historical objectives, and projected programs.

G. BROMLEY OXNAM, Chairman

CHARLES C. SELECMAN

ADNA LEONARD†

H. J. BURGSTAHLER

H. W. COX

DANIEL L. MARSH

H. G. SMITH

D. D. JONES

WALTER A. JESSUP

H. W. MCPHERSON

JOHN O. GROSS, Secretary } Ex-officio

† Deceased.

W. S. C. F. and S. V. M. Archives go to Yale

By HELEN B. UHRICH

THE Yale Divinity Library takes great pleasure in announcing the acquisition of two very important gifts—*The Archives of the Student Volunteer Movement for Foreign Missions* and *The John R. Mott Library including the Official Archives of the World's Student Christian Federation through 1928*. The Student Volunteer Movement and the World's Student Christian Federation have long been characterized, in purpose and function, by close spiritual and federative ties, and the final disposition of their records in a large university library is a fitting symbol of this close relationship.

Running through both these organizations is still another tie—the leadership and inspiration of the man whose name has been given to one of these collections—Dr. John R. Mott. Sharing in the historic gathering at Mount Hermon which culminated in the Student Volunteer Movement, Dr. Mott was also the creative genius responsible for the organization of the World's Student Christian Federation. From his student days he has been related to projects and movements of world-wide ecumenical range, and in his long and fruitful lay ministry he has furthered undertakings in the realm of international, interracial and interdenominational co-operation.

The earlier of these two organizations, the Student Volunteer Movement, dates back to the summer of 1886 when the first international and interdenominational student Christian conference was held at Mount Hermon, Massachusetts. The missionary enthusiasm of a small group of delegates spread through the entire gathering, and before the end of the conference one hundred volunteers had signified they were "willing and desirous, God permitting, to become foreign missionaries."

* Miss Uhrich is Head Cataloguer and Classifier at the Yale Divinity Library, New Haven, Conn.

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During the academic year that followed, the message of the Mount Hermon conference was carried to schools and colleges throughout the United States and Canada. Scores of students were attracted by the appeal to dedicate their lives to missionary service, and during the first year more than two thousand young men and women volunteered for foreign missions.

For two years this movement was carried on as a work within the Young Men's Christian Association. In 1888 came its separate organization under the present name of the Student Volunteer Movement for Foreign Missions, and the adoption of its watchword, "The evangelization of the world in this generation."

The service of the Student Volunteer Movement in recruiting, fellowship and missionary education has been a long and fruitful one. The records of the S.V.M. show that from 1886 to 1939 over 13,000 volunteers went out to the mission fields under the auspices of the various church mission boards and societies. Dr. John R. Mott, who for thirty years served as chairman of the S.V.M., estimated in 1939 that over 75 per cent of the men, and 70 per cent of the women missionaries of North America had come from this Movement. The Movement has not been confined to North American students, but has spread in one form or another all over the world. The story of the S.V.M. constitutes one of the most remarkable developments in the entire history of the missionary enterprise, and forms a significant part of the work done by the Christian church during the past fifty years.

At a meeting of the Board of Directors of the S.V.M. held in October, 1943, it was voted to transfer the archives of the Movement to the Yale Divinity Library. These files, now in process of organization, consist largely of correspondence, declaration cards, information blanks, and miscellaneous material on financial records, reports from traveling secretaries and various local Student Volunteer Unions and Bands, and data on the Quadrennials.

Another of the student movements with which Dr. Mott has long been intimately associated is the organization he was largely instrumental in bringing into being—the World's Student Christian Federation. In August of 1895, at the 300-year-old Swedish castle of Vadstena on the shores of Lake Vettern. Dr. Mott met with a conference of Scandinavian students and professors and

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W. S. C. F. AND S. V. M. ARCHIVES GO TO YALE

presented to them his plan for a world's federation of Christian students. The proposal, already approved by the American, British and German student movements, met with an immediate and enthusiastic response.

Following the conference, an international deputation met to bring about a "union of the Christian students of all lands," and here, in the ancient castle of Vadstena, was born the World's Student Christian Federation. Dr. Mott, then only seven years out of college, was chosen to be its first General Secretary. He became its Chairman in 1920, a position he held until his resignation in 1928.

Organizationally the Federation is exactly what its name implies—a world federation of national and international Student Christian Movements. World-wide in purpose and extent, the constituent Movements are united in a federation in which each maintains its independence and individuality. Starting in 1895 with five Student Christian Movements, representing 600 associations with a membership of 35,000 students, today the Federation's affiliated Movements represent about a quarter of a million students in over forty different countries.

Fortunately the young secretary of the W.S.C.F. was historically minded, and through his foresight and painstaking efforts, the documents and literature dealing with the Federation were carefully collected and preserved. In 1941 Dr. Mott presented these archives to the Yale Divinity Library, and through an endowment made provision for the safeguarding, upkeep and enlargement of the collection bearing his name. It is a collection rich in historical source material, covering almost completely the period of Dr. Mott's official relationship to the organization, and to a lesser degree the years since that time. He has offered to assist Yale in the completion of these files when world conditions are more propitious. The official archives of the W.S.C.F. since January, 1929, are to be found at the Office of the Federation in Geneva, Switzerland.

In 1891, almost mid-way between the inception of the Student Volunteer Movement and the beginning of the World's Student Christian Federation, a library was established at the Divinity School which aimed to become "a complete collection of books

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relating to the missions of all Christian denominations and peoples." This library, named the Day Missions Library, after its founder, Professor George E. Day, has been in process of collecting for over fifty years, until today it is acknowledged as one of the most important and complete repositories of missionary literature.

The importance to the historian of the disposition of the archives of the S.V.M. and the W.S.C.F. is enhanced by the existing resources of the Day Missions Library. These collections complement and supplement each other in remarkable fashion, documenting an important phase in the history and development of the missionary enterprise.

Yale's interest in missions and ecumenicity has not come by accident. Because of its non-sectarian nature it serves a wide variety of church institutions. In its educational program it presents a broad interpretation of the work of the college student, evidenced by the fact that it maintains the only chair among institutions of its kind devoted to the purpose of furthering religious movements in higher education. The W.S.C.F. and the S.V.M. can truly feel at home here.

Yale is prepared to make these resources available to students and scholars in a variety of ways. There are photostating, micro-filming and abstracting services, as well as study facilities for visiting scholars. The publication, in 1943, of a reference tool called *The Union List of Serials* makes verification of the serial holdings in the Divinity School possible by those who have access to any well-organized library. This List locates files of almost 120,000 titles of periodicals and serials in more than 600 public, university and special libraries in the United States and Canada.

Yale is proud to acknowledge the acquisition of these two libraries. The material in three archives is available for consultation, subject to regulations covering any archival material. Further questions and requests should be directed to the Yale Divinity Library, at 409 Prospect Street, New Haven 11, Connecticut.

Additions to the Office Library

(This Journal does not pretend to review books. Books sent to the office "For Review" may be given notice with a brief statement.)

Concerns of a World Church. By George Walker Buckner, Jr. The Bethany Press, St. Louis, 1943. 128 pp. \$1.25.

Dr. Buckner, Editor of the *World Call*, International Magazine of Disciples of Christ, has written refreshingly about a subject in which all Christians believe, but of the significance of which they are not fully aware.

Children Need Adults. By Ruth Davis Perry. Harper & Brothers, New York City, 1943. 136 pp. \$1.50.

In a day when family life is being broken up and children are urged to mingle with those their own age, Miss Perry has done valuable service in calling our attention to the fact that children need adults.

The Bible Question Bee. By Paul N. Elbin, Ph.D. Association Press and Fleming H. Revell Company, New York City, 1943. 96 pp.

A valuable manual for those interested in encouraging more accurate knowledge of the Bible.

The Snowden-Douglass Sunday School Lessons, 1944. By Earl L. Douglass. The Macmillan Co., New York City, 1943. 385 pp. \$1.50.

Stimulating and suggestive studies of Sunday School lessons as well as basic materials for religious addresses and sermons.

Son of Man and Kingdom of God. By Henry Burton Sharman. Harper & Brothers, New York City, 1943. 145 pp. \$2.50.

A critical study of an important subject.

One God, One World—The Bible and Our Expanding Faith. By Clarence T. Craig.

God and the Day's Work—Christian Vocation in an Un-Christian World. By Robert L. Calhoun.

To Glorify God—Worship at the Heart of the World Community. By James H. Nichols, E. Fay Campbell, James P. Alter. Association Press and Fleming H. Revell Co., New York City, 1943. 50 cents each. \$1.00 in sets of three.

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These books were prepared as background and preparatory material for a planning conference on the world mission of the Church.

Encyclopedia of Modern Education. Edited by Harry N. Rivlin. The Philosophical Library, Inc., 15 East 40th St., New York, N. Y., 1943. 902 pp. \$10.00.

Encyclopedia of Child Guidance. Edited by Ralph B. Winn. The Philosophical Library, Inc., 15 East 40th St., New York, N. Y., 1943. 456 pp. \$7.50.

Dictionary of Sociology. Edited by Henry Pratt Fairchild. The Philosophical Library, Inc., 15 East 40th St., New York, N. Y., 1944. 342 pp. \$6.00.

These three books on important subjects by authorities in their respective fields are timely and will be found valuable by all scholars and teachers as well as laymen who desire to have at hand up-to-date information.

Devotions for Youth. By Clark R. Gilbert. Association Press-Fleming H. Revell Co., New York, N. Y., 1943. 144 pp. \$1.75.

These are a series of devotions, some with scripture and some without. They will be suggestive to those who are responsible for devotional service.

Religious Progress through Religious Revivals. By Frank Grenville Beardsley. American Tract Society, New York, N. Y., 1943. 181 pp. \$1.50.

The thesis of this book is that the great forward movements in the history of the Christian Church have been preceded by spiritual revivals. This book may throw light on the decades ahead.

Better Men for Better Times. The Commission on American Citizenship, The Catholic University of America, Washington, D. C., 1943. 125 pp.

This is an attempt to formulate the principles of Christian social teaching, from the point of view of the Catholic Church on problems of government, citizenship, capital and labor, schools, and a better world.

Teachers for Our Times. Commission on Teacher Education, American Council on Education, Washington, D. C., 1944. 178 pp. \$2.00.

This statement of purposes by the Commission deals with our country, our people, our schools, our teachers.

ADDITIONS TO THE COLLEGE LIBRARY

Discovering the Boy of Nazareth. By Winifred Kirkland. The Macmillan Co., New York, 1944. 64 pp. \$1.25.

An interesting biography of Jesus in his early years, intended for young people.

The Creative Delivery of Sermons. By Robert White Kirkpatrick. The Macmillan Co., New York, 1944. 235 pp. \$2.50.

A more effective delivery of sermons is the crying need of the American pulpit. This book will assist in filling that need.

The Rise of Christian Education. By Lewis J. Sherrill. The Macmillan Company, New York City, 1944. 349 pp. Price, \$2.50.

This is a "must" book in the field of Christian Education, for those who would know the past, appreciate the present, and prepare adequately for the future.

Protestantism—A Symposium. By William K. Anderson. Commission on Courses of Study, The Methodist Church, Nashville, Tennessee, 1944. 282 pages. \$2.00.

A series of addresses by 26 different individuals dealing with the history, interpretations and opportunities of the Protestant Church. This is a distinct contribution to the ecumenical movement.

Religion and the World Order. Edited by F. Ernest Johnson. Institute for Religious Studies. Distributed by Harper & Brothers, New York, 1944. 223 pp. \$2.00.

Group Relations and Group Antagonisms. Edited by R. M. MacIver. Institute for Religious Studies. Distributed by Harper & Brothers, New York, 1944. 237 pp. \$2.00.

Both of these volumes are in the "Religion and Civilization Series" now being published by the Institute for Religious Studies. Each of them is a series of addresses and discussions, held under the auspices of the Institute for Religious Studies which was established at the Jewish Theological Seminary of America by means of a gift from Lucius N. Littauer, Esq. They will contribute to a larger understanding of minority groups and of problems in post-war reconstruction.

Baptist Student Union Methods. By Frank H. Leavell. The Broadman Press, Nashville, Tennessee, 1944. 160 pp. Cloth, 60¢; paper 40¢.

This is a further revision of a book first released in 1927 and

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revised in 1935 and 1943. It gives a comprehensive view of student work in the Southern Baptist Convention under the masterful direction of Dr. Leavell who is the author.

Guiding the Normal Child. By Agatha H. Bowley. Philosophical Library, New York, 1943. 174 pp. \$3.00.

Suitable for parents and teachers, this book is refreshing in the period when so much attention is given to the abnormal.

The University and The Modern World. By Arnold S. Nash. The Macmillan Company, New York, 1944. 312 pp. \$2.50.

A keen analysis of the educational situation today with extensive quotations and references. Another book is necessary to give the author's complete philosophy of university education.

Dreams Come True. By Charles R. Brown. The Macmillan Company, New York, 1944. 115 pp. \$1.50.

One of more than 30 books by an author whose pungent style and keen humor, as well as simple language, have given him an extensive following. These addresses deal with subjects of interest to both clergy and laity.

Religion and the Issues of Life. By Eugene W. Lyman. Association Press-Fleming H. Revell Company, New York, N. Y., 1943. 140 pp.

Another valuable volume published by the Edward W. Hazen Foundation, for the purpose of stimulating more serious study of religion by youth.

Christian Community: A Report of the Student Planning Conference on the World Mission of the Church. By Creighton Lacy. Association Press, New York, N. Y., 1944. 90 pp. 50¢.

This is a comprehensive report of the Student Planning Conference held at the College of Wooster, Wooster, Ohio, December 28, 1943, to January 3, 1944. Its text, discussion questions and bibliography make it a desirable book for discussion groups.

A Handbook for the Wartime Campus. By J. Benjamin Schmoker. Association Press, New York, N. Y., 1944. 192 pp. \$1.00.

This is a program manual for religious workers with students in uniform. Much material as well as method is equally applicable to civilian students.

ADDITIONS TO THE COLLEGE LIBRARY

A Century With Youth. By Sherwood Eddy. Association Press, New York, N. Y., 1944. 153 pp. \$1.50.

This is a history of the Y.M.C.A. from 1844 to 1944, by one whose long and intimate connection with the Y.M.C.A. enables him to write authoritatively.

The Task of Law. By Roscoe Pound. Franklin and Marshall College, Lancaster, Pa., 1944. 94 pp. \$1.50.

This book is The North Law Lectures, delivered at Franklin and Marshall College early in 1941. The lectures cover "Why Law?" "What Is Law?" and "What May Be Done Through Law?"

Postwar Youth Employment. By Paul T. David. The American Council on Education, Washington, D. C., 1943. 172 pp. \$2.00.

This is a study of long-term trends, and was prepared for the American Youth Commission.

Religious Counseling of College Students. By Thornton W. Merriam. American Council on Education, Washington, D. C. (American Council on Education Studies, Series VI, Student Personnel Work, Number 4), 1943. 77 pp. 50¢.

This brochure describes typical problems of student adjustment and shows the necessity for higher education, being prepared for its responsibility in religious counsel.

Mysticism in Modern Psychology. By Charles Carlé. Psycho-Sociological Press, New York, 1943. 47 pp. \$1.00.

The author contends that there are magical trends in "Psychoanalysis" and "Psychodiagnostics," and urges a holistic concept of human nature.

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The American Colleges and the Social Order by ROBERT LINCOLN KELLY. An interpretative and critical study of the development of American colleges and college education which gives new perspective to the much discussed problems of higher education today. The Macmillan Company, New York. \$2.50.

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